THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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TEACH US TO PRAY.

WHEN in thy house we, sinful dust, appear,
With solemn reverence and holy fear,
Guilty and wretched at thy feet to bend;
O Thou! the sinner's bleeding, dying friend,
Teach us to pray.

When the dark tempter's arts our minds assail,
Till our tried spirits are about to fail,
Ere yet we venture on the dangerous road,
Thou who wast tempted, 'though the Son of GOD,
Teach us to pray.

When smitten friendship's tender tear we pour
O'er some long-cherish'd object now no more,
When the sick heart seems bursting with its grief,
O Thou! whose grace alone can bring relief,
Teach us to pray.

When slander's tongue upon our suffering head,
Has, causeless, her malignant venom shed,
And wrongs no human art can e'er repair,
Thou, who on earth didst insults meekly bear,
Teach us to pray.

When meagre poverty, relentless power,
Drives smiling plenty from our wintry bower,
Bidding us seek with pain precarious bread,
O Thou! who hadst not where to lay thy head,
Teach us to pray.

And O! when all around is joy and health,
When Thou hast given us increase of wealth,
When wordly honor decks our smiling brow,
Thou, who the snares of earthly pomp dost know,
Teach us to pray.

When sickness on us lays her withering hand,
Threatening to shake from life's last glass the sand,
When bitter agony subdues the soul,
Thou, who didst often bid the sick be whole,
Teach us to pray.

And when life's varied scene is almost o'er,
When there remains one only trial more,
When the last pangs obstruct the failing breath,
Mid the dark valley of the shades of death,
Teach us to pray.

Ep. Watchman.

BIOGRAPHY.

MEMOIR OF REV. JOHN KETTLEWELL, M. A.

No. III.

THE times now became very tempestuous, and the troubles that attended the revolution hastened on. Mr. Kettlewell remained steadfast in the opinions he had first espoused, and to which he considered himself to have subscribed when inducted into Coleshill. He therefore continued to preach, "that it was not lawful, upon any pretence whatever, to take arms against the king;" and it was his opinion that no government can be safe while its subjects disown this principle. He said he thought it a great preservation to be kept by the grace and good providence of GOD from the dangerous and mischievous errors of popery; but he was for keeping out popery *only by orthodox tenets and true Christian practices;* and any departure from good practice and from moral honesty and justice, whether by Papist or Protestant, he deemed as scandalous, and thought would prove as fatal, as any departure in faith and devotion; and, pursuing this course, he was not anxious as to an event which was in the secret of Providence.

When the revolution took place, the tide ran high against Mr. Kettlewell and his doctrines, in common with the bishops and clergy who still conscientiously maintained the same. Mr. Kettlewell had been so prudent and circumspect hitherto, that even the turbulent and malicious could not until now find aught against him; and now he was censured for doing what he thought his indispensable duty. Attempts were made to instigate the soldiery against him, as they passed through Coleshill on their rout to Ireland, the seat of war. Mr. Kettlewell still persisted in preaching against riots, and absolutely condemning all pretences for resistance against the sovereign powers, whether from love to religion, or in defence of the laws and of legal rights and liberties, believing that in so doing he only conformed to the articles, canons, homilies, and liturgy of the Church of England, as well as the king's injunctions, and his Metropolitan's directions.

It is well known that the primate and eight bishops, with a considerable number of the clergy, refusing the new oath of allegiance, were deprived of their several preferments, and a lamentable schism in the Church of England was the direct unavoidable consequence. It was a point of no inconsiderable importance both to religion and the individuals concerned, and Mr. Kettlewell took much pains to be satisfied upon it. Indeed, of *all* men living, *he* was not the man to act with precipitation or in ignorance, much less to betray his principles or act against his conscience. Space will not allow any detail of the views he took of the matter, and the arguments he combated and held upon it. Suffice it to say, that none of the many, the intricate, or the convenient arguments on either side escaped him. He examined the subject in all its bearings, studied it thoroughly, and took a journey to London to satisfy himself before he fully and finally made up his mind. His first purpose was—not to quit that post in which GOD had placed him, but on what should appear to him most solid and convincing evidence of a heavenly call to leave it, and to take up that cross of CHRIST then set before him. This continued to be his purpose the whole time he was pondering the matter. He came, however, to the conclusion of choosing to suffer deprivation rather than offer the least force to his conscience, or tempt the good Spirit of GOD to leave him, by any condescensions or compliances which he felt he was not able to justify before both GOD and man.

A period being thus put to Mr. Kettlewell's parochial ministrations and labors, he returned to the frequent employment of his pen: he did not, however, lay aside his function as far as its duties were practicable. He read prayers twice every day, (most probably in his own house,) with the addition of sermons on Sundays; and every first Sunday of the month and on the great holy days he administered the Lord's Supper.—Much public odium and scandal were cast upon the non-jurors; and Mr. Kettlewell first addressed himself to some means for removing them, and for supporting himself and his suffering brethren under their reproach. He began by *writing* in defence of his *practice.* About the time of the battle of the Boyne he finished a work entitled, "Christian Prudence or religious Wisdom, not degenerating into irreligious craftiness in trying times;" and soon after another, under the title of "Christianity a doctrine of the Cross; or Passive Obedience under any pretended invasion of legal rights and liberties." The latter treatise is a discussion of the validity, or otherwise, of the plea of legal rights authorizing resistance. Whatever may be thought of his arguments, his exhibition in this book of Christian suffering, faith, patience, constancy and heroism, is extremely nervous, beautiful, and edifying.

Mr. Kettlewell next took up the pen of the controversialist against Dr. Wm. Sherlock, in a work entitled, "The Duty of Allegiance settled upon its true grounds, according to Scripture, Reason, and the opinion of the Church; in answer to a late book of Dr. Wm. Sherlock, Master of the Temple, &c. &c." This was printed early in 1691. In April, 1692, he finished another—"Of Christian Communion to be kept on in the Unity of CHRIST'S Church, and among the professors of Truth and Holiness. And of the obligations both of faithful Pastors to administer orthodox and holy offices, and of faithful people to communicate in the same. Fitted for persecuted or divided or corrupt states of churches, &c. &c." This was presented to Archbishop Sancroft, and honored with his approval.

On Mr. Kettlewell's settling in London, he was applied to by several to resolve their doubts on some of the nicer points in this question, which he did, partly by letter, partly *vivâ voce.* On one of these occasions we find him making use of an amanuensis. Long study and intense application were now beginning to shake his naturally delicate constitution, and make sensible inroads upon his health. His spirit was stirred within him also, when he saw the great mysteries of Christianity openly and contemptuously attacked by profane wit and learning. The Racovian Catechism and some of the more celebrated pieces of the Polonian brethren were industriously dispersed; and Mr. Kettlewell would fain have done something to oppose these enemies of catholic truth; but his bodily vigor had sensibly abated, and was no longer equal to the battle. With true piety of mind he also felt how much more profitably the precious remnants of his ebbing life would be employed in trying to assist both his own devotion and that of others, with a special reference to "the last enemy." Hence, in 1694, he published, "A Companion for the Persecuted," and "A Companion for the Penitent." In both these there breathes a very rare spirit of deep piety. The former was rather suited to the then days of the Church; the latter was of a more general character, and intended by him as a companion for Lent. It is [*or was*—ED.] on the List of the Christian Knowledge Society. In August following, he published his work, "Death made Comfortable, or the way to die well," under a presage of his own approaching change. To which he added, in the same volume, "An Office for the Sick;" and, "An Office for Dying Persons." With his remaining strength he prepared for the press, as a sequel to the two last, "An Office for Prisoners," and left it finished, to be published after his decease, which it was. It was now within about six months of his death: consumption was making alarming havoc with his frame; and he, very sensible of it, began to take his leave of the world. No longer able to do more himself, he now endeavored to excite others who were able and qualified to be useful in their generation. One of these was the memorable Robert Nelson, Esq., between whom and Mr. Kettlewell a most intimate friendship subsisted, having originated in an acquaintance made purely on a religious account. Mr. Kettlewell now very earnestly pressed him "to exert himself generously for GOD, and to write something for the honor of religion;" especially as he thought a layman might in those times do more good than a clergyman, as being less interested, and so less suspected. Mr. Nelson consented, and thus to "*good Mr. Kettlewell*" we owe that incomparable book, "The Companion for the Festivals and Fasts of the Church of England."*

In the January (*i. e.* about three months) before he died, Mr. Kettlewell drew up "A Model for a Fund of Charity for the needy suffering Clergy," and presented it to the Bishops of his Communion. Repeated complaints having been brought to them from all parts of the kingdom that many of the deprived clergy with their families were on the point of starvation, they thought good to act upon Mr. Kettlewell's model, and sent forth their "Charitable Recommendation" in behalf of the object of it. Government, however, instantly took umbrage and put a stop to it, after having summoned the Bishops and principal managers before the Privy Council, and imprisoned at least one clergyman. Its object was not, however, entirely defeated: many were induced by it to give to the relief of the conscientious sufferers; and as this stop was not put to it until after Mr. Kettlewell's departure, he had all the satisfaction of having proposed it;—it had laid long upon his mind, and his last hours were cheered by the determination of the Bishops to act upon it as far as they should be able; for he and Mr. Nelson had proposed the matter about a year before to Dr. Lloyd, the deprived Bishop of Norwich, who then gave it very little encouragement. We cannot therefore but remark the kind providence of his GOD toward Mr. Kettlewell. Had it sped when he first proposed it the year before, it seems more than probable that, notwithstanding his inoffensive conduct, it would have involved him in considerable trouble, and added affliction to his last days. But his heavenly Father spared him this pain. For what reason we know not—nay, even without any apparent reason—the venerable Bishop postponed the matter until the good man had fallen asleep in CHRIST, and the storms of this world could no more blow upon him. He was not only suffered to depart in peace, ignorant of the opposition which should hereafter arise to it, but even cheered with a hope, beyond his former expectation, of its being brought to good effect. So graciously does the Supreme Benefactor "temper the wind to the shorn lamb." Mr. Kettlewell was confined to his house six months, and to his chamber four days. His one great care now was to be found with his loins girded about, and his lights burning, and himself like unto those who wait for their Lord. He first literally "set his house in order," by giving directions concerning all his worldly affairs, so particular as to prevent his wife having any trouble in them after his decease, and, as much as possible, all mistakes. Then, in spiritual things, beside his private devotions, the prayers of the Church were read to him twice every day, by the Rev. Thomas Bell. As he had been so deeply engaged in the controversies of the time, he deemed it his duty to leave behind him some declaration of his death-bed thoughts, and to authenticate it in the most solemn manner. Accordingly, on the 23d of March, 1695, the Lord's Supper was administered to him by Dr. Lloyd, the deprived Bishop of Norwich, five others communicating with him: he then read and signed his declaration before them. It is too long for insertion here, but its purport was, that he "continued in the belief and practice of the same things at his death which he professed, taught, and practised during his life." He then requested and received absolution at the hands of the same Bishop, in the form contained in the "Office for the Visitation of the Sick." The remaining eighteen days of his life were spent in very close, earnest, and diligent preparation for his last hour. He welcomed the harbingers of death, and took a Christian farewell of relatives, friends, servants, rich and poor. At this season Mr Nelson was particularly acceptable to Mr. Kettlewell, and was much with him, and has left a somewhat minute and very interesting account of the few last days and dying moments of his departing friend. On Thursday morning, 11th April, 1695, he apprehended himself departing, and said to the Rev. Mr. Bell—"I am now entering upon my last labor. The LORD gave, and the LORD is now taking away;—blessed be the name of the LORD! For I thank my GOD, I am going without any distrust, without the least misgiving, to a place of rest, joy, and everlasting bliss. THERE IS NO LIFE LIKE A HAPPY DEATH. . . . . I have some little pain indeed, but my pain is nothing so extraordinary as my hopes; for I have earnestly repented of all my sins, and verily believe that, through the tender mercies of my GOD, *and merits of my blessed Saviour* JESUS CHRIST, I shall be carried up into Abraham's bosom." He then made this short prayer—"I wait, O GOD, for that everlasting rest which I want at present, but shall not long. I am ready when thou, my GOD, callest for me, yet can stay with patience till thou pleasest; for *thy* time is the *best* time, and *thy* pleasure the *best* pleasure." He then desired the "Commendatory Prayer." His brother coming in, he told him wherein he had given him offence, *forgave him heartily,* and prayed for him and his. He proceeded scrupulously to ascertain from those present that he was *reconciled* to all. In the afternoon he turned to Mr. Nelson, sitting by his bed-side, and said in a voice scarcely audible, "Mr. Nelson, 'tis brave to go to a place where one can enjoy a friend without fear of losing him; where every thing is agreeable, because neither sin nor sorrow enter; where there needs no sun to shine, forasmuch as GOD is the light of that place, and every saint is a star; each one's bliss is felt by every blessed inhabitant, and happiness is dispensed by a blessed circulation." He added something more about the new Jerusalem, which was lost by the lowness of his voice. After calling Mrs. Kettlewell to him, and thanking her exceedingly for her attentions, he said to her, "Child, trust GOD with thyself. I trust him with thee freely. GOD'S providence is the best protection, *and there is no such way to engage his good providence as by trusting him.*" The end now quickly came; exhausted nature, unequal to another effort, sank on a sudden: the next morning, (April 12th,) being raised up to take some chocolate for refreshment, he expired in a moment in that posture.

"How blest the righteous when he dies!
When sinks the weary soul to rest!
How mildly beam the closing eyes!
How gently heaves the expiring breast!

So fades the summer cloud away;
So sinks the gale when storms are o'er;
So gently shuts the eye of day;
So dies a wave upon the shore.

Life's duty done, as sinks the clay,
Light from its load the spirit flies;
While heaven and earth combine to say,
'How blest the righteous when he dies!'"

BARBAULD.

His funeral rites were solemnized on the 15th April, by Dr. Thomas Ken, the deprived Bishop of Bath and Wells, who read the Burial Service and the whole Evening Service in his Episcopal habits. The good Bishop officiated at his own request, in the stead of a clergyman who had been named by Mr. Kettlewell, from a particular respect to Mr. Kettlewell's pious memory. He was interred in the parish church of All-Hallows, Barking, near the Tower, in the same grave where Archbishop Laud was before interred, within the communion rails. Near the place is a neat marble monument erected to his memory by his widow.

The preamble of Mr. Kettlewell's last will contains a most clear, satisfactory, and delightful exposition of his Christian mind and faith.—Among others are these words, "I have always lived upon thy goodness, O my dear GOD; I have ever met it, both in my success and in my disappointments, in my comforts and in my afflictions, and in all the accidents and providential orderings through all the moments of my life. I have ever found *thy word* a *sure* word, and thy promises true and steadfast, and have fully proved and experienced thy paternal care and tenderness, &c. And this I do gladly and thankfully publish at my death to thy glory and praise." How irresistibly and delightfully these words remind us of that sweet, filial, happy 'spirit of adoption' with which he set out in life, which never seems to have left him, but to have marked his temper to the end. And for this, it must be here repeated, he was indebted, under GOD, *to early maternal instruction.* In the same will, he has left, in very affectionate terms, a high character of Mrs. Kettlewell, to whom he bequeathed his patrimonial estate of Low Fields, near Brompton, as her jointure for life. This is mentioned to show the happy results and termination of a marriage undertaken in the fear of GOD, solemnized in the devoutest manner, and entered into with a special trust in the conduct and care of a gracious Providence.

The last-named estate, which was his birthplace, he made a settlement of, after the decease of his widow, upon the poor of Northallerton and Brompton, for ever. He had from other sources remembered his relatives, friends, and dependents. Having done this, he thought he had liberty to do something for *himself:* for so he spake of what he gave to pious or charitable purposes. As GOD had not blessed him with children of his own, he gladly adopted the poor members of CHRIST to be heirs of his paternal inheritance; and, far from repining at the want of issue, he thanked GOD for the opportunity thus put into his hands of testifying his love and devotion toward Him. The estate contains "by estimation four oxgangs or eighty acres, be the same more or less;" and the proceeds are annually to be laid out in some or all of the following ways: the purchase of Bibles, Prayer Books, &c.—Physic for the Sick—Clothes—Schooling—Binding Apprentice—Setting him up when he has served it—or maintaining a Youth at one of the Universities. The first distribution of the proceeds bears date in 1719. Mrs. Kettlewell therefore probably survived her husband about twenty-three years.

British Magazine.

[* From this work, as a foundation, Bishop Hobart prepared the work on the Festivals and Fasts now in use in our Church. —ED. CHN.]

Imitation is alike the truest and the most desirable proof that we admire the virtues of any character.

THE MINISTRY.

From a Charge to his Clergy, by Bishop RYDER.

MINISTERIAL LABORS AND SUCCESS.

"I KNOW too well, by personal experience, as a pastor of a numerous flock, that a large, and even an increasing number of communicants, is not an absolute proof of a proportionate increase in the genuine piety of a congregation. It becomes us to be jealous over our people with a godly jealousy, even in their most promising appearances. At the same time, a decreasing number, or a number very disproportionate to the adult attendance, cannot be denied to be an unfavorable sign, demanding on our part a searching examination into the cause, and a more earnest endeavor to warn our people against the danger of neglecting so special a means and vehicle of grace. Should we not proclaim with still more plainness and energy, the indispensable necessity of attaining, exercising, and exhibiting the principle of faith in CHRIST crucified, and especially in the way and by the acts which He himself prescribes?"

"The want of a Sunday school, unless—as no doubt is sometimes the case—it can be accounted for by extraordinary circumstances, such as the smallness or the extreme poverty of the congregation, excites, I confess, in my mind, an apprehension of some ministerial defect. I earnestly hope, that any one, who is conscious that this great deficiency is to be met with in his parish, will explain the cause to me. I may perhaps be able to suggest a remedy. The minister who can sit down contentedly, without making any effort to supply, if possible, this grievous void, has assuredly forgotten his Saviour's solemn charge, 'Feed my lambs.'

"This subject connects itself, not unnaturally, with the last to which my questions refer—the number of places of worship and schools in union with the various classes of Dissenters, (among whom I include Roman Catholics,) in each parish. Wherever there is failure, or neglect, or slackness of exertion among us, especially in respect to the education of the poor, it is generally sure to be supplied by those who differ from us, more or less, in their creed, and still more in their mode of worship and church government. I would make every allowance for the conscientiousness of disagreement among Christians; I would give full credit to benevolent feelings and labors, where the poor are found, from any cause, destitute of religious instruction and moral culture. But I would maintain an uncompromising preference for our own system of doctrine and discipline. Respect—where respect is due—candor, courtesy, and even union in common objects which involve no concession of principle, are not compromise: and to such views and conduct I would recommend you strictly to adhere. But we have each our own place to fill, our own work to perform, our own people to serve: and we shall fill the one most consistently, and perform the other most effectually, in our own way, and within our own province, with such legitimate and congenial aid, as will hereafter be described."

Visiting Committees.

We had hoped, that long before this time, the importance of these admirable institutions of Christian benevolence, would have been sufficiently understood to have caused their establishment, wherever needed, in every part of the kingdom. We lament, however, to say that this is not the case: they are indeed sufficiently numerous to show their good effects, but their growth has been much too slow for the occasion. Some of the bishops are to blame for not recommending them; some of the clergy for not instituting them; but the main fault is with the laity, especially persons of local weight and influence, who are not sufficiently zealous in coming forward to assist their ministers in this interesting duty. In some district societies, the visitors are chiefly very young persons, and persons in the less influential departments of society; many of whom spend almost the whole of the very little leisure they can command, at great personal sacrifice, in works of Christian mercy, while the great majority of their richer neighbors, including many strenuous "professors of religion," and men and women who have ample time, and few pressing occupations, stand aloof. We would hope their conduct arises from want of consideration of their duty, not from apathy respecting it. For their information and encouragement, we quote the exhortation of the Right Rev. Prelate, (Bishop Ryder.)—*Ed. Lond. Christ. Obs.*

"As in the districts far the most important, from their population, and from the peculiar temptations to which the people are exposed, ministerial care alone, as we have proved before, is utterly inadequate, we have, in my opinion, thankfully to make a profitable and judicious use of the assistance which the energy and spirit of the times supply. The aid of district visitors—selected by the clergyman, and members, of course, of his congregation—I cannot but strongly recommend, in those cases, where, from the numbers of his people, it is physically impossible that he should suffice for his work. In the discovery, ascertainment, and relief of the temporal wants of the people, and in the far more difficult task of detecting and bringing to light their spiritual necessities, and the causes of their moral and religious defects, the association of district visitors, such as I have described, has been, and may be pre-eminently serviceable. Conducted in subordination to the discipline of the Church, in subservience to the wishes and labors of a pious and devoted minister, and under his superintendence and control, such an association will, under the Divine blessing, prove the most hopeful means of enabling him to lift up his standard against his enemies, when they come in like a flood, and of stemming the overflowings of ungodliness, which make us afraid. Such a system blesses both those who give and those who receive. It is a most suitable, profitable, and interesting employment of leisure, and puts out 'the ten talents' to the best advantage. It is calculated, in an especial degree, to strengthen, rivet, and endear the union between the minister and the best of his flock; to renew the links of mutual harmony between the rich and the poor; and, in however faint a degree, to revive the image of that heaven-born society in the primitive Church, for which our Divine Saviour prayed in the seventeenth chapter of the Gospel according to St. John, 'That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us.' The system has, by fair inference, the sanction of St. Paul, in his frequent acknowledgments of his debt to his fellow-workers of both sexes. It has already the approbation of some of the most pious and able ministers of our Church, who act under the warrant of their respective Diocesans; and its effects, so far as it has proceeded, have answered well the test of experience."

DOCTRINAL.

From the Protestant Episcopalian.

AN ESSAY ON THE INFALLIBILITY CLAIMED BY THE ROMAN CATHOLIC CHURCH!

No. III.

THE next query is, whether the claim of infallibility has not been disproved by the errors and the enormities which it has sanctioned.

Let there be again a recurrence to the abridgment of the doctrine of the first three centuries by Dupin. The question occurs, can any thing be divine truth which laid hid through so long a tract of time? Attention is particularly invited, in the way of example, to what he says of the assumption of the Virgin Mary—that there is nothing for or against it, in the documents of the first three centuries; a singular remark for so sagacious a man, since the same might be said of the assumption of St. Peter, or of St. Paul, had it been alleged in regard to either of them. In the service for the festival of the assumption, the writer introduced as affirming that the Church had it from tradition, is John Damascenus, of the eighth century. Can it be believed that there came to this author, by tradition, a fact so important, and not thought worthy of notice by any author of the intervening times? Yet on no other warrant than this fable, thanks are annually given to an omniscient GOD, in Roman Catholic churches over the whole face of Christendom.

There shall be mentioned only a few of the deceptions which have been productive of very unhappy consequences; of the beginning and of the progress of which, all after the first three centuries, it would be easy to give the history.

The most prominent of them is the worship of images. Who would have thought that the practice, after being so reprobated under the Old Testament, would have shown its head under the New? To make the thing square with the ten commandments, it became necessary to melt the second into the first; contrary to the division which had always obtained in the Jewish Church, for which Josephus may be appealed to as a witness. Had the early Christians, while they were inveighing against the worship of wood and stone, practised it under any form or under any nice distinctions, they would have heard of it from the Heathen philosophers, and their artillery would have been turned against themselves. The challenge may be confidently made, for the producing of an ecclesiastical sanction to it, until the pontificate of Boniface the Third, who was the first claimant of the primacy of Rome over all other Churches; a fact honestly confessed by Dupin in his smaller work. (Vol. ii. p. 278.) It is a singular coincidence, and tends to throw light on some of the prophecies of Scripture, that image worship and the supremacy should have begun together with the same Pope who received the gift of the latter from one of the greatest of the monsters who have been elevated to thrones. It was but a few years before that Gregory the First, although he had been so compliant as to approve of the placing of images in churches, had expressed himself strongly against the worship of them. Dupin has given a faithful relation of this. (Vol. ii. p. 274.)

Next, of transubstantiation. There shall be no stress laid on the comparative novelty of the word. If the change of the elements had been held by the primitive Church, Christians would have heard of this also from the philosophers. Dupin did not find it in the first three centuries, further than in the calling of the elements the body and blood of CHRIST, which Protestants hold them to be symbolically; contending that it is common to use the sign for the thing, of which there is an instance in the type of the present subject; there having been an annual feast called the Passover, an event which happened once only, of which the annual celebration was a sign or figure. If the alleged change were to be admitted, nothing would be more natural than adoration of the elements; which is, otherwise, like image worship, idolatry. Now Cardinal Bona, the great liturgical writer of the Church of Rome, (Lib. ii. cap. 13,) could find, for the pious custom, as he calls it, no mention in the west until the twelfth century. Although he finds it earlier in the east, he cannot bring it up to the primitive times, without citing a pretended book of Dionysius the Areopagite, which, since the time of Bona, has been discarded by all intelligent critics of the Roman Catholic Church, particularly by Dupin. (Vol. i. p. 53.)

Next there may be mentioned the Papal authority to discharge subjects from their allegiance. It is to be laid at the door of the assumed infallibility, because it is claimed and exercised by Popes, and not disallowed by councils, who are called to extirpate heresy. This is defined to be—false opinion obstinately persevered in. English and American Roman Catholics consider the said opinion of the Popes as false. Is not then its not being censured by the councils an allowance of it? But the matter may be pressed further. The third canon of the fourth Lateran Council, held in 1215, goes in principle to the extent of what has been done by Popes. Dupin gives a candid relation of the fact; (p. 449;) but, as might be expected in a case in which every thing was at stake, makes a distinction between the establishing of the canons after discussion, and the receiving of them in silence on their being read by order of the Pope. Can any one, not a Roman Catholic, perceive the propriety of so minute a distinction? Or would it be admitted in the case of any human legislature, qualified to act on the matters proposed?

It has been common, in regard to these floodgates for the current of human blood, to transfer the guilt to the door of princes, and to ascribe it to their concern for the integrity of the faith of their subjects. But the fact is otherwise. The Church has been the judge, and the magistrate only the executioner. For instance, the inquisition. It began by Papal institution, in the thirteenth century, and it has been favored, and the extension of it has been pressed by the Popes to the present day. Needs there to be more decisive evidence of this, than the late renewal of the horrible engine in Italy and in Spain?

It would be easy to go through the whole circle of the distinctive doctrines of the Roman Catholic Church—such as purgatories, auricular confession, indulgences, &c. Their claims cannot be traced up to the earliest ages; and however long their chain of tradition, it amounts to nothing; because of the want of some links in the beginning. To complete the injuries inflicted by the claim of tradition, it locked up the Scriptures in an unknown language, which was a concealment of the earlier tradition, to make way for others, later by many centuries. There was a long tract of time, when all the common people of Christendom were under this privation; and when very few of the better informed were permitted to look into the Bible. It is well known what exertions are now put forth in some Euro-

pean countries, to continue its light under the bushel, in opposition to counter exertions for its diffusion. Although in the United States the liberal genius of our policy, and the grade of popular intelligence is hostile to every thing of this sort, the management was pleaded for within these few years, in a controversy in Baltimore, between a Roman Catholic seminary and a Protestant presbytery.

But not to lose sight of the inquirer, his attention is invited to the last particular—the safer guide of Scripture under the influence of sincere desire and prayer. Let him ask himself, what are the points to the taking in of the sense of which every ordinary understanding is competent, and for which he has no need of an infallible interpreter? The being and the perfections of God; there being one mediator between God and man, whose birth, life, death, resurrection and ascension, are recorded; that this life will be succeeded by another in which all shall be judged according to the deeds done in the body; that, consequently, it is of essential importance to live soberly, righteously and godly in this present world; that in proportion to failure herein, there must be repentance and reformation; that acceptance can only be through the mercy of God in Christ; and that divine grace is the only efficient cause of whatever is spiritually good in man, are points on which, it may be presumed, no contender for infallibility will think it necessary. There are other points, which, if enumeration were the object, might be introduced. But, of those which are plain, the plainest have been selected, in order to place the ease with which they are acquired, in contrast with the difficulty attendant on any article to be obtained through the medium of a supposed infallibility. It is not here implied, that the professed believer in the Bible is at liberty to disregard any truth, or any practice, which he may perceive to be a part of its contents. But the meaning is, that if some matters should elude his diligence, he is in the hands of a merciful God, who will judge him according to the light of which he has been possessed.

Protestants are of opinion that the Church is the depository of holy writ. It is handed down in her, as the records of any court are handed down in it, from age to age, to be depended on with safety; especially if the records have been alluded to and quoted, as of authority, by cotemporary and immediately succeeding authors: as is abundantly the case in favor of the books of Scripture. In addition to this, on the part of the Roman Catholics, there is pleaded the infallibility of popes and councils, in favor of the Canon. But here is again the vicious circle. For although the authority referred to is thought to establish that of Scripture, it is necessary to call in the aid of this in favor of the other. Of the danger of going beyond the point of testimony to that of infallibility, there is evidence in the case of the books held by Protestants to be apocryphal. The Jewish Church was the proper depository of her books, until the Christian era. She never received the apocryphal, as appears in her list given by Josephus. Neither were they quoted as Scripture by the early Fathers. Dupin candidly acknowledges (vol. i. p. 488,) that the books referred to, were not known as canonical in the primitive times.

As the present inquirer is supposed not to have the Scriptures interdicted to him, his attention may be properly called to the passage in which our Saviour enjoined the Jews—"Search the Scriptures;" and to another passage in which the Bereans are commended for this very thing. The Scriptures spoken of, were those of the Old Testament. But, as it was confessedly within the plea [plan] of Divine Providence that those of the New should be indited, they ought not to be supposed to have been designed to be less full and less explicit than the other. The Pharisees conceived of the latter as insufficient. But our Saviour, by censuring them on that account, has cautioned us against an imitation of their error.

The only plausible defence against the charge of it, is, that there are three places (2 Thess. ii. 15; iii. 16; 1 Cor. xi. 2,) in which there are mentioned traditions under the Gospel. This is the taking of advantage of the variety of signification of a word. Tradition is delivery; the kind of delivery to be determined by the circumstances of the case. When it is said in Acts xxvii. 1, that they "delivered" St. Paul to a centurion named Julius; and, when the same apostle says to the Jews, in the next chapter, verse 18, "I was delivered prisoner into the hands of the Romans;" in these and in other places, the verb is from the same root with the substantive rendered "tradition." In the places in question, they may amount to no more than that he had left behind him some directions either verbal or in writing—perhaps some of the compositions now called Scripture; or, perhaps, what was of local and temporary concern. It is of the good Providence of God, that we have the books of Scripture to be the standard of "the faith which was once delivered to the saints." If the Scriptures of the Old Testament were competent to "make the man of God perfect and thoroughly furnished to every good work," much more must this be true of the Old and the New Testaments together. To call in the aid of infallibility, is to catch at a shadow, with the risk of losing the substance.

COMMUNICATIONS.

For the Churchman.

SYSTEMATIC APPEAL AND CONTRIBUTION: AGAIN.

I have read with much satisfaction the remarks of S. K. T. on this subject. "A correspondent, a clergyman, complains of injustice done him and others" by that communication, because, he says, "It would seem to me, reasons, which are both weighty and creditable to advance, why some, and perhaps all of those parishes which are considered delinquent, have thought fit so to be. I can see no reason why a parish may not be permitted honestly and sincerely, to think that their burthens are at home as much as they can bear. And if so, I know not why their clergyman may not be honestly and sincerely persuaded of the same fact, especially when, as in the present instance, he honestly believes his people are doing full as much, according to their ability, as those who are 'forward in every good work.'" These observations of your correspondent, have induced me to examine the Journal of the last Convention of the Diocese, by which I find the number of delinquent congregations, wholly or in part, is 118, the past year, of which 72 made no collections whatever; 85 made no missionary collections; 108 no Episcopal collections; and 94 no Diocesan. It will require a great degree of Christian charity to believe that "perhaps all of those parishes have reasons weighty and creditable for thinking fit so to be delinquent."

I have long been impressed with the opinion, that in all cases where the welfare of our Church could be promoted and extended, by sending the Gospel of glad tidings to every people, it should be the duty of the clergyman to lead and incite laymen to follow. And I cannot but consider it the duty of every clergyman of our Church, to preach sermons to his congregation, and have collections made for the benefit of the societies established for the welfare of the Church, leaving the respective congregations alone to judge of their own ability and benevolence. If they "honestly believe that their burthens at home are as heavy as they can bear," their contributions will be in proportion to that belief and ability. I cannot for a moment allow, that it is the province of the clergyman to decide on the ability or benevolence of his parishioners; when he has honestly made his appeal, whatever may be the result, he will have done his part of the duty.

On referring to the Canons of our Church, I find myself fully supported in these my opinions. Extracts from these documents I here give:

Canon 1st, passed 1796, (respecting Missionaries)—

"And the ministers of this Church are hereby *required* and *enjoined*, in the month of September, *in each year*, or at such other season as may to them seem most suitable, to *preach a sermon* and *make a collection* in their respective congregations, for carrying this laudable plan into effect, and to transmit the sums to the Treasurer" [of the Committee for Propagating the Gospel.]

Canon 1st, 1821—

"Any congregation of this Diocese, shall be considered as duly complying with the 1st Canon of 1796, although there shall not take place in the said congregation, the sermon and collection prescribed by the said Canon, *provided* there be raised annually in the said congregation, a *contribution to the Missionary Fund* of this Diocese, by means of an association formed for that purpose by the members thereof, or of subscriptions or donations, otherwise raised among them. But it shall nevertheless *be the duty* of every minister to *preach* a *sermon* and have a *collection* made according to the said Canon, if the amount of contribution raised in the other modes above specified, should in his judgment render it proper."

Canon 2d—

"There *shall be* annually, in every church and chapel in this Diocese, a sermon preached on the rites and duties which are purely Episcopal;" "which sermon *shall be* followed by a *collection* in aid of the Episcopal Fund."

Canon 3d recommends every congregation to make a contribution for the Diocesan Fund—but does not make preaching a sermon for the purpose a duty. It provides "that no clergyman shall be entitled to any provision for travelling expenses, whose parish shall not comply with the provisions of this Canon."

These Canons, respecting the Missionary and Episcopal Fund, are as imperative as language can make them: every clergyman is *required* and *enjoined*, and it *shall be his duty*, in each year, to preach sermons and have collections or contributions made for those respective funds, and in neglect of contribution to the Diocesan Fund, a penalty is attached.

Here then are duties to be performed by the clergyman in the two first cases, that the Convention have invested no discretion in him to depart from, and where these duties are neglected to the extent exhibited in the Journal of the Convention, they are discouraging to the members of the societies, and unjust to those congregations who faithfully perform those duties.

Had the Canons of the Church been generally complied with, the Missionary stipends would not have been reduced so low as they are.

I will contrast the large number of defaulters with reports from two congregations, by way of example—one a missionary station, that little more than a year since, had not Episcopalians enough in its vicinity to form a vestry:—"There has been a collection made in aid of the Diocesan Missionary Society—the amount is indeed small, but equal, it is believed, at least, to the interest of the sum as yet drawn by the parish from the Missionary Fund; this, it is presumed, is no uncommon fact, still it may present the utility of that excellent Society in a new light, and possibly furnish a profitable hint for its future operations; for surely, when it is remembered, that the Society, for the small stipend annually allowed to our Missionary station, receives back the first year its full interest, and further, that through the instrumentality of this small sum, two new parishes are within the same period added to the Convention, it must be admitted that its funds are well appropriated."

The second report is of a country congregation, advising collections for the Theological Seminary, Episcopal Fund, Diocesan Funds, (and 230 dollars for Missionary purposes, 80 of which for the Missionary Society, by an Association.) "The zeal, liberality and industry, manifested by the ladies of this Association, during the past year, present a good example, which, it is hoped, will excite those parishes of our Diocese, which have done *nothing* to do *something*, and those which have done but *little* to do *more* for the sacred cause of missions." C. A.

For the Churchman.

Mr. Editor,—I send the annexed communication, as received, and submit it to your consideration. The writer of the piece, is warmly attached to the Church with which he is connected, and has devoted much of his time and substance to its support. From my own knowledge, I hesitate not to declare my conviction, that an appeal from the Rector, in behalf of all or any of the institutions of our Church, would be readily responded to by the people of his charge, in the parish alluded to.

Yours truly, S. K. T.

"To S. K. T.

I perceive that your piece in the Churchman some time since on "Systematic Contributions" still excites some feeling—not, as I believe, to the injury of the Church at large; but probably, to its advance in duty. Even the Editors of the Churchman, think that the extract you thought proper to publish, from one of my letters, was "*peculiarly unbecoming and harsh.*"

I would fain hope the case of our church, is, in many respects, different from all others in the Diocese. Allow me to state what is its present situation; and it has not materially varied for many years. Our Clergyman reported to the last Convention, that he thought it not best to take up any collection, on account of pecuniary burthens pressing on the parish; and in a previous year, he made no report and requested no collection to be taken. It is true the Vestry owed a debt which had been some time due, in consequence of the pews not annually selling for the amount necessary to meet their stipulated engagements; and always this had to be made up by a very few individuals—who were willing and able to pay:—and the only earthly reason why it is not promptly done, is, that too common reason—*fear of giving "more than my neighbor, who can better afford to give than I can."* This state of affairs remained for many months, until an individual of the congregation started a subscription paper, and in twenty-four hours put into the hands of the Vestry, a sum sufficient to pay in full the demands above alluded to, and every other demand whatsoever; in all about $230. Now if the Editor of the Churchman thinks all this sufficient to justify our Rector in neglecting to attend to the duty urged upon him by the Convention, or that it was unbecomingly harsh to judge him "fearful" or "indifferent" to the subject, I can only regret not feeling so charitably disposed.

I believe a collection can be taken for every object recommended by the Convention; small to be sure, but certainly, each one a few dollars. If the minutes of the Convention should be examined for the last twelve years, it will be found there has not been more than three or four collections for any of the objects specified, by our congregation. A Female Missionary and Bishop's Fund Society sent for two or three years a small sum; but the congregation have never, to my recollection, been called upon by the Clergyman to contribute. Such being the facts, I ask the Editor, and any of his correspondents—Why has not the Clergyman, during these past years, requested collections to be taken?"

THE CHURCHMAN.

SATURDAY, DECEMBER 29, 1832.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the present price per annum of subscription to this paper. It is hoped that the assurances which led to this change in our *terms*, will be realized, in large accessions to our subscription list

The Christian Observer for November, contains a valuable article on 'the Difficulties of Christian Biography,' which it is our purpose to copy. A writer on the subject of figurative language in prayers, finds fault with expressions in many of the popular manuals of family devotion, on the score of improper figures introduced in them, likely to be wholly unintelligible, or to convey incorrect ideas, to the younger or less informed members of the household; and in either case to be decidedly injurious. His principles appear to us to be just; though their application to the instances which he points out be not equally so. 'All prayer,' as the Editor of the Observer remarks, 'should be *simple* and *intelligible*.' Too great care cannot be taken to secure *this* quality in prayer, for without it prayer ceases to be prayer, and the remark peculiarly deserves attention from the parent, with reference to the early devotions of childhood. Yet Scriptural allusions, if employed with discretion, and with proper care to preserve the true meaning of the Scriptures, are always impressive, and peculiarly so to the mind used to 'meditate' in the divine 'statutes.' Such allusion abounds in our public prayers, and forms one of their chief excellences. The very first act of devotion in our daily service opens with a figurative expression borrowed from the sacred volume,—("we have erred—*like lost sheep*"—) and all the offices partake more or less of this character.—Even the *Exhortation* invites the worshipper to approach "the throne of the heavenly grace." The graces of Christian character are, in one of the first Collects, sought under the name of '*the armor of light*.' The infant adventurer at the baptismal font, is committed to God's guardianship in its passage over 'the *waves of a troublesome world*.' And in the Communion Office, to name no other instances, we pray 'that our *souls* may be *washed in the most precious blood*' of our Redeemer. This last form of expressing our desires after participation in the benefits procured for us by the blessed atonement, is named by the Observer's correspondent as among the phrases peculiarly liable to objection. But it is eminently Scriptural; and that it may be fully understood and appreciated, requires nothing more in the petitioner than a moderate familiarity with his Bible.

Another writer asks how far a Christian person may be said to make himself 'a partaker of other men's sins,' by committing letters to the post at such times as will *require* that they 'be received at the post office, or travel or be delivered, or cause a temptation to be opened or read on the Lord's day.' He thinks the exercise of forethought and occasional self-denial which would be requisite for a consistent avoidance of the supposed responsibility and criminal participation, might ultimately have a good effect in diminishing the desecration of the day by others; and that at all events the *example* would not be without weight. Extensive efforts are now making in England for diminishing the evil of Sunday trading and Sunday travel.

The next article is entitled "Anti-Slavery Reminiscences," and is highly interesting as bearing upon the efforts of the day for colonizing the colored population of our country; and the ultimate abolition of negro slavery. We shall probably make extracts from it in a future number.

A correspondent holding the opinion that πετρος is never used in the New Testament and Septuagint for *rock*, and that πετρα is invariably so used, πετρος signifying a moveable stone;—translates John i. 43, thus—"I tell thee that thou art" (*an unstable*) "stone, therefore upon this" (*immoveable*) "rock, will I build my Church,"—that is, upon the revelation from the Father, spoken of immediately before. He adduces as authority, and as advocating the same view, Campbell, Leigh, and Granville Sharp. A "Tract Distributor," (like "Vulneratus," a late writer in one of our leading periodicals,) complains of the effect of desultory reading and occupation upon his intellectual and religious health; and aims at proving that—from their tendency to create a disrelish for reflection, and a restless impatience of prolonged attention to a single subject, 'little books,' (and, *a fortiori*, we would add, periodical miscellanies containing a little of every thing without marked unity of design,) "are oftentimes a great evil." Another correspondent sends the following devotional lines, with a request, which we are willing to repeat, that some skilful versifier will give them in an English dress.

DE AMORE JESU.

Jesu, clemens, pie Deus!
Jesu, dulcis amor meus!
Jesu bone, Jesu pie,
Fili Dei et Mariæ:

Quisnam possit enarrare,
Quam jucundum te amare,
Tecum fide sortiari,
Tecum semper delectari.

Fac ut possim demonstrare
Quam sit dulce te amare,
Tecum pati, tecum flere,
Tecum semper congaudere,

O majestas infinita,
Amor noster, spes et vita,
Fac nos dignos te videre,
Tecum semper permanere.

Ut videntes et fruentes,
Jubilemus et cantemus,
In beata cœli vita:
Amen! Jesu, fiat ita!

The term *Gallionism*, when used, (it is not common with us,) is understood to designate "that indifference to the truths of religion which is the result of philosophy, so called;" and has been adopted in allusion to the conduct of the Roman deputy, before whom St. Paul was brought by the inflamed Jews, during his stay at Corinth. (*Acts* xviii.) A writer in the Observer thinks the term appropriate, and its adoption justified by the history of the deputy's conduct on the occasion alluded to; taking up thus the common estimate of Gallio's character, and differing from Mr. Horne and Dr. Doddridge, who agree in representing the Judge as 'a man of honorable character for justice, impartiality, prudence, and mildness of disposition.' An impartial and candid interpretation of the recital given by St. Luke, he thinks, must fix upon Gallio the charge of a criminal indifference to the dictates of principle, evinced in his refusing to interfere for the protection of the oppressed, and the preservation of the rights of individuals, and the maintenance of public order, under the pretence that the contest had arisen out *of* '*questions connected with religion*.' If this view be adopted, the term will rightly be applied to the character of that large class of men, who, (though sufficiently interested, zealous, and persevering in things of temporal concern, and mere intellectual importance,) in whatever peculiarly concerns religion and things spiritual, are prompt with an excuse for ignorance and indifference,—"these are questions of words and names." An interesting piece "on the utility of associating hymns with particular tunes," we shall copy as soon as convenient. Another writer in the Observer urges the utility of individual fasting, 'as a testimony' of sincerity and truth of religious principle, and of willingness to bear whatever reproach may be called upon us by consistent exhibition of our sense of duty. The cautions and directions of our Saviour upon the subject, he thinks were founded upon the habits of the time,—fasting being then common and in great repute as a meritorious religious service. *Now*, when precisely the reverse is the case, it may, he argues, be one of the highest tests of an unreserved determination to be consistently religious; and that the devout man, 'where he thinks the performance will be stigmatized as being righteous overmuch, should be at no pains to conceal it'—that 'as he would not exhibit his fasting for ostentation, so he should not make a secret of it from false shame;—'he should perform it with simplicity where he thinks it to be his duty, just as Daniel opened his windows as aforetime, and prayed—notwithstanding the devices of his persecutors.' Certainly there can be little danger of ostentation in motive, where the man who fasts is exposed to a penalty such as hung over Daniel.* The whole spirit of Christianity, however, (apart from the plain injunction of our Lord,—which we are not willing to limit to the time of its being delivered—and the warning voice of history,) seems to us to dictate that this help to obtaining the mastery over earthly hindrances, be confined to its appropriate design *as such*; and that other methods be sought for giving 'testimony' of our willingness 'to suffer reproach with the people of God.'

* Daniel moreover was complying with the specific provisions of the Jewish Church.

Report of the Trustees of the Domestic and Foreign Missionary Society.—The outline and principal features of this report were given in our 87th number, as drawn by a Committee of the late Convention, previous to the publication of the document. The pamphlet just issued presents these filled out, with facts and statements which will, we trust, be laid before every congregation of our Church. Every day must add to the interest of the Society's history, and render requisite for its due support the enlistment of new patrons. We trust that a large edition of the report and proceedings has been published, and that Churchmen will take pains to acquaint themselves with its contents, and to promote its circulation.

In the 'Proceedings' of the Society at its meeting in October we observe nothing of peculiar interest except the following:—

Whereas, certain persons in Philadelphia, members of the late Executive Committee of the Domestic and Foreign Missionary Society, have become responsible to the Schuylkill Bank in the same city, for the amount of certain drafts on account of the Mission established at Green Bay—therefore

Resolved, That so much of the Permanent Fund of this Society as may be required for the purpose of indemnifying (in case it should be necessary) the individuals who have assumed the above responsibility, be placed at the disposal of the Executive Committee.

On motion of the Rev. B. B. Smith, D. D.,

Resolved, That any losses which may accrue to the Permanent Fund by the operation of the above resolution, be made good as fast as possible out of the receipts for the general objects of the Society.

The amount of the responsibility thus incurred is $3,916 00.

The third article of the Constitution of the Society was altered at this meeting so as to read thus—

The Society shall meet triennially at the place in which the General Convention shall hold its session. The time of meeting shall be appointed by the Board of Directors, at their first meeting during the session of the General Convention. —— members shall be necessary to constitute a quorum to do business.

The blank was subsequently filled with *nine*.

In the proceedings of the Board of Directors, who also held their meetings during the session of the General Convention, we find the following:—

The Committee to whom was referred the proposition of the "Education and Missionary Society of New-York," to the Executive Committee, made the following report, which, on motion of P. H. Nicklin, Esq., was adopted.

The Committee appointed to consider the proposition of the Education and Missionary Society of the Diocese of New-York to the Domestic and Foreign Missionary Society, report the following resolution to the Board of Directors:—

Resolved, That the whole subject of the proposal made by the "Education and Missionary Society" of New-York to the Domestic and Foreign Missionary Society, relating to the transfer of the Green Bay Mission, be referred to the Executive Committee, with a recommendation that said proposal be accepted: Provided that, in the opinion of the Executive Committee such transfer be consistent with the best interests of the Society, and the objects committed to its charge.

The Executive Committee have since, we understand, deemed it their duty to decline the acceptance of the proposition of the Education and Missionary Society.

A tribute of respect to the memory of the consistent and excellent Bishop Croes was paid in a vote of the Board of Directors. The fact it announces, that the judicious counsels of so prudent a man were employed in framing the Society's constitution, must tend to strengthen public confidence in the wisdom of that instrument.

On motion of the Rev. Dr. Montgomery, the following preamble and resolution were adopted:—

Whereas it has pleased Almighty God in his wise providence, to remove from his labors on earth, as we confidently trust, to the joys of heaven, the Rt. Rev. Bishop Croes, of New-Jersey, in whom we have recognised one of the earliest friends of the Society, he having had the principal share in the drafting of its constitution, and at all times proved himself its steadfast friend and advocate, and for whose personal and official worth we entertain the highest respect: therefore,

Resolved, That we sincerely condole with his afflicted family, his bereaved Diocese, and the Church with which he was connected, and assure them of our prayers, that the Almighty may vouchsafe to them the consolations and supports of his grace, and over-rule this dispensation to the spiritual good of all concerned.

We are confident that in the following expressions and proceedings of the same board, the feelings of all their brethren in the Church go along with them,—and, we sincerely hope that arrangements may be made which shall justify in Mr. Cadle's estimation a continuance in his present important charge.

On motion of the Secretary the following preamble and resolution were adopted:—

It being the conviction of the Board, that the prosperity of the Green Bay Mission is mainly to be attributed, under Providence, to the indefatigable, laborious, and self-denying exertions of the Rev. Mr. Cadle; therefore,

Resolved, That the thanks of the Board be tendered to the Rev. Mr. Cadle, for his faithful attention to the interests of this department of the Society's operations, and that he be informed that the Board most feelingly concur with the Executive Committee in their expressions of regret with respect to his intention of resigning the charge of this Mission, and would be highly gratified should he consent to remain as principal of the establishment.

A complete though succinct exhibition of the *resources* and *responsibilities* of the Society was given in the summary statement before noticed. It is important, however, that the members of our Church be again reminded of the heavy and increasing debt of the institution, which should not be suffered to hang upon its wheels. $11,750, was stated to be needed, in October last, to meet the responsibilities for which its resources then stood pledged. There are few now, it is believed, who question the doctrine of the reflective influence of exertion and sacrifice for the diffusion of the Gospel. In our own Diocese those parishes are, we believe, without exception the most flourishing in all that marks spiritual prosperity, which *do most* in sustaining the subsidiary enterprises of the Church.

The amounts contributed by the several States to this Society, from May 12, 1831, to October 12, 1832, (a period of 17 months) were as follows:—

Maine,	$220 50	Delaware,	$143 00
Vermont,	165 58	Maryland,	2,123 36
Massachusetts,	1,075 84	Virginia,	2,205 82
Rhode-Island,	154 00	North-Carolina,	19 50
New-Hampshire,	62 00	South-Carolina,	448 75
Connecticut,	1,120 36	Dis. of Columbia,	429 35
New-York,	9,011 03	Georgia,	40 00
New-Jersey,	438 75	Louisiana,	146 62
Ohio,	269 00	Mississippi,	23 00
Pennsylvania,	7,212 12		
			$25,308 58

The *Officers* of the Society are—

The Rev. William White, D. D., *President*; and the remaining Bishops (14) *ex officio Vice-Presidents*; Rev. P. Van Pelt, *Secretary*; Jacob Lex, Esq., *Treasurer*; C. N. Bancker, Esq., *Auditor*. The Executive Committee consists of Bishops White and H. U. Onderdonk, Rev. Mr. Van Pelt, Messrs. Lex and Bancker, *ex officio*; and the Rev. Drs. Montgomery, Bedell, and Tyng, Rev. Messrs. Smith, Boyd, and Morton,—Messrs. P. H. Nicklin, C. Wheeler, L. R. Ashurst, J. C. Biddle, J. Wiltbank, and Dr. C. Morris.—Messrs. C. N. Bancker, J. Read, and J. Lex, are the *Trustees of the Permanent Fund*.

Directors, chosen 1832—

"*Maine*—Rev. J. Clap, S. Greenleaf, Esq.; *New-Hampshire*—S. Pierce, Esq.; *Massachusetts*—Rev. J. S. Stone; *Vermont*—Rev. A. Bronson, Rev. Carlton Chase; *Connecticut*—Rev. N. S. Wheaton, D. D., Rev. H. Croswell; *New-York*—Rev. F. L. Hawks, D. D., Floyd Smith, Esq.; *New Jersey*—Rev. G. Y. Morehouse; *Pennsylvania*—Rev. J. C. Clay, Rev. G. A. Smith, Rev. S. H. Tyng, D. D., C. N. Bancker, Esq., J. C. Biddle, Esq., C. Wheeler, Esq., L. R. Ashurst, Esq., Paul Beck, Esq.; *Delaware*—Rev. I. Pardee; *Maryland*—Rev. W. E. Wyatt, D. D.; *Virginia*—Rev. H. W. Ducachet, M. D., Rev. J. P. M'Guire; *South-Carolina*—C. E. Gadsden, D. D."

A list of patrons and members, full exhibits of the Treasurer's accounts, the constitution of the Society, and the sermon lately preached before it by Bishop White, are given in an appendix to the Report; the whole forming an interesting pamphlet of 88 pages.

Greece.—By an arrangement which received the sanction of the Executive Committee of the Domestic and Foreign Missionary Society some time since, the care of the interests of its establishment at Athens, has been thus divided:—The Rev. Mr. Robertson takes the special oversight and management of the Mission *Press*; while the conduct of all that relates to the *schools* is committed to the Rev. Mr. Hill. Neither, however, is understood to have the exclusive charge of his department, but mutual consultation is expected in reference to all important measures planned by each. A letter received by us a few days since from the Rev. Mr. Robertson, under date of September 10, 1832, and written from Athens, represents the schools under the care of Mr. Hill, as "in quite a flourishing condition."—"The press," Mr. R. writes, "of which I have the charge, makes as good progress as our limited means will allow."

"I hope," he continues, "ere long to be able to print an edition of the Apostolic Fathers* in ancient and modern Greek; and I am thinking also of Chrysostom on the Priesthood. I am also preparing a short Ecclesiastical History of the first three centuries, but cannot complete it until I receive a few more books to aid me. I have printed the Memorabilia of Xenophon for schools; and have nearly out of press the Apology and Gorgias of Plato. At a low price I shall be able to sell many of these; and they are greatly needed."

The character of the institution by which the Churchman is issued,—it being in no respect eleemosynary,—precludes its conductors from any compliance with requests like the following, which frequently are presented from various quarters. It would give them great pleasure could they *invite* such applications, and thus become the honored auxiliaries of the sister institutions of the Church. But the capital under their control is intrusted for employment, only in the publication and *sale*, at a remunerating profit, of such works as the wants of the Church seem from time to time to demand:—and from

* [A friend competent to speak in the matter, to whom we mentioned this purpose of Mr. R., expressed his opinion as in the highest degree favorable to the publication of the Fathers, as proposed, both on account of the intrinsic merit, and probable popularity of these treasured writings;—their authors having once presided in those very regions in which the mission press seeks to diffuse again their pastoral instructions.]

this, *the* smallness of their means in great part cuts them off. They cannot publish at all in proportion to their desires, or their sense of what should go forth from their depository, were the necessities of the Church alone the *measure*. In supplying the means of usefulness to which the following paragraphs point, they will most cheerfully become almoners of the bounty of such of their brethren as may be disposed to contribute the required funds;—and if sent to the Press they will be promptly applied to the object, and the books asked for sent as requested.

After expressing a desire to be furnished with "the smaller publications of the Press," and "if the request be not deemed unreasonable, three or four copies each of the Catechisms and similar works,"—Mr. R. adds:—"I would also suggest to the Committee the propriety of sending here a supply of their publications for distribution. We should occasionally have opportunities of supplying ships, and of presenting them to passing travellers, the number of whom will be continually increasing, and they chiefly natives of Great Britain. Many of the Germans who pass here also understand the English tongue, and the same is the case with a Spaniard now in the city. We should be able also, advantageously to distribute a number among the English and American residents in Smyrna, in the Ionian Islands, and from time to time among the Greeks. There are now in Athens about ten Greeks tolerably well acquainted with English, beside those who are now receiving lessons, and they may safely read in English, what it would not be safe to print in Greek."

He further speaks of an important opportunity of using with advantage, if placed at his disposal, "copies of the Weller Tracts, and of the works on Episcopacy."

Having been led in his letter to mention D'Oyly and Mant's Bible, as edited by Bishop Hobart, Mr. R. thus speaks of this useful help to the clergyman and more mature student of the Scriptures:—

"When I left home I had not read three pages in them, but had entertained, and sometimes expressed a light opinion of them, formed upon the statements of others. A pretty thorough examination of the numbers which I possess, has convinced me that I was mistaken, and I do not hesitate now to give my opinion, that it is decidedly the best family Bible with which I am acquainted. This you may make known as widely as you will, and I shall be happy if it lead any other to examine for himself, who may have, hitherto, in like manner, trusted to others."

Expressing a favorable opinion of the matter found in a few numbers of our paper seen by Mr. R., he remarks—

"Some of the articles regarding the Mission seem to have been written without a correct view of the object of the Church in establishing it. We came not here to make converts to Protestantism, to draw members from the Greek Church, and to form a new sect. Our business is to diffuse light and Scriptural truth gradually and generally, and to prepare the way for the restoration of this ancient and interesting Church from its degradation. It would be well if the Committee would publish the letters of instruction which they gave us, that the public might be better informed. We are on the best terms with the Bishop and Clergy here. The former lately presided at an examination of our schools, and delivered an address."

There may be sufficient reasons for declining the publication of the letters of instructions; or it may not have occurred to the Committee that their publication was desirable.

In expressing his wishes as to books for the young members of his family, Mr. R. thus bears testimony to the value of our Church's services—

"In this land of spiritual dearth and darkness, you will not wonder that a Protestant parent should feel a deep solicitude for the proper religious education of his offspring. Cut off from a thousand sources which diffuse the light of divine truth, excite to pious reflection, enliven devotional feelings, and strengthen virtuous resolutions in the families of his native land, it calls for many an hour of serious meditation, many a fervent prayer, to devise the best means of supplying the deficiencies connected with his situation, and of resisting the evil influences to which the dearest objects of his earthly affections are subjected. And here I cannot but express the joy and gratitude which constantly animate me, when I reflect upon the rich provision made by our Church, under the providential care of her great Head, for all her children, in whatever region of the earth, or peculiarity of circumstances they may find themselves. Each returning Lord's day, as our two families unite in kindling the fire on the social altar, and raising our voices in the earnest prayers and hearty praises of our Morning and Evening Service, I enjoy a strong consolation; and the sound of my children's feeble accents, mingling with the rest, gives me sweet encouragement to believe that they will grow up in the nurture and admonition of the Lord. It is the grace of God alone which can renew them day by day in the spirit of their minds and make them strong in the faith that is in Christ Jesus; and I am fully persuaded that no better means can be devised to secure that grace, than the regular employment of the means instituted by the Church in her invaluable manual of devotion. Still I should not feel justified in neglecting any other helps, which God has put it into the heart of her sons to devise, when they harmonize with her spirit, and concur, through divine grace, in producing the same grand effect, the progressive illumination and sanctification of the soul." "I desire," he adds, "that my children should be instructed both in the apostles' doctrine and fellowship, and these are but too commonly put asunder in the great mass of little books on religious subjects at the present day."

Bishop Onderdonk Scholarship.—A plain man, and withal as we judge from the proofs that have been given us, an active and efficient member of our Church, writes as follows to his friend in this city:—

I want to know something more about the Scholarship than I now do.

1. What is the *full* meaning and intended operation of the 'Bishop Onderdonk Scholarship'?

2. Suppose the whole sum of $2500 is not made out, what then becomes of the amount that is raised?

3. What time is given to raise the sum?

The gentleman, through whom these inquiries have been sent us, says:—

"I know there are many friends to the object in the country, who need only to be clearly informed respecting it, to insure their aid in its accomplishment. The writer of the above is warmly attached to the Church with which he is connected, and has devoted much of his time and substance to its support."

The inquiries of our correspondent's friend, may be readily answered, and we think entirely to his satisfaction.

1. The deposits made at the Press, to the credit of the Bishop Onderdonk Scholarship, are designed to aid the cause of theological education, and to subserve the interests of this institution.—These two purposes may both be effected by the plan proposed, without the least prejudice to either. The *capital* will be employed by the Press continually, in the publication of religious books; the *interest* will be paid annually to the Treasurer of the General Theological Seminary, to be applied by him to the support of a student or 'scholar' at that Institution. The money of which the interest is thus appropriated, might have been deposited elsewhere; in a bank or joint stock company, or upon bond and mortgage. It would *then* have supported the scholar at the Seminary, as well as upon the present plan; but the important benefit to the Church of giving capital to the Press, would not have been reaped, as it now is.

2. The deposits made are held at compound interest. The sum already in hand must reach the proposed $2500, in time, by its own accumulation, even were no further contributions made after this date.

3. There is no limitation as to time. Whenever the sum of $2500 shall be contributed, a scholar will be immediately supported by its interest at the Seminary. Until that time, one principal design of the plan is not attained. The sooner therefore it is made up, the better for the Press, for the cause of Theological Education, for the Church at large.

Diocese of New-Jersey.—On Friday morning, the 14th of December, at St. Peter's Church, Berkeley, by the Right Rev. Bishop Doane, *fourteen* persons were admitted to the Apostolic rite of Confirmation; and *thirty* persons on the evening of the same day, in Trinity Church, Swedesborough. The Bishop concluded the primary visitation of his Diocese, at Salem, on Sunday, the 16th instant; preaching twice in Christ Church, and once in St. George's, Penn's Neck. In the course of twenty days, to which he was limited by peculiar and inevitable circumstances, the Bishop has visited twenty-eight of the thirty-two parishes and missionary stations, comprehended in the Diocese; has preached thirty-seven times; and administered Baptism twice, Confirmation three times, (to fifty-four persons,) and the Lord's Supper twice; and held one Ordination.

Divine Providence.—A sermon by the Archdeacon of Newfoundland, and the prefatory notice of another, (the first and last of a series on this important topic) by the same esteemed author, will be noticed in our next number. Nobly has he stood forth as the champion of divine truth, and in a spirit which is the best proof of the motives that have governed him in opposing a profane infidelity.

Washington College.—The vacation in this institution commenced on Wednesday last, and will continue a fortnight. The session of the next term will begin on the 3d day of January.—*Ep. Watchman.*

LITERARY.

Annuals. *The Religious Souvenir;* edited by the Rev. Dr. Bedell, is, we think, well deserving its title. A neat volume, at a moderate price, ($2,) for those who must have annuals, it has the first claims among books of similar pretensions, upon the patronage of the religious purchaser, and especially upon Episcopalians. We have not had opportunity to read all its articles;—those with which we have made ourselves acquainted are unexceptionable, and several of them promise to be very useful.

A Compliment for the Season;—published by Mr. N. B. Holmes, of this city, with the same pretensions as the 'Souvenir,' deserves a similar recommendation. Though not a work of so high an order, it merits the patronage of those who wish well to the young,—is sold at half the price of the above, and was published by Mr. H. with a sincere desire to do good.

The Rosebud,—is the name of a little book, published as a seasonable gift, by Morgan and Berger. We cannot speak the truth of it more accurately than by saying that its title is peculiarly characteristic. It is designed for young children.

CITY MISSION.

The District Committee acting under the authority of the City Mission Society, for organizing a Sunday School in District E, in the north-eastern part of the city, lying between Grand and North streets, east of the Bowery, intend opening their School on Sunday next, Dec. 30th, at No. 115 Ridge street, between Stanton and North streets, to be known as the Protestant Episcopal City Mission Sunday School No. 2. The Committee respectfully solicit the co-operation of all who feel desirous of promoting the cause of Sunday Schools in the above district. It is proposed, should adequate encouragement be given to the object, to erect in District E, a small City Mission Chapel. The Committee beg that such of their fellow-Churchmen as are willing to contribute to this object will send in their names to the residence of either of the members named below. Divine Service will be performed for the present by a Lay Reader at the closing of the schools. Donations for the support of the Sunday School, will be received by the Committee.

Rev. J. F. Schroeder, 77 White-street,
Theodore Keese, 80 Maiden-lane
Elijah Guion, 221 Grand-street.

Dec. 26, 1832.

Calendar.

Dec. 30.—Sunday after Christmas Day.
Jan. 1.—Circumcision.
—— 6.—Epiphany.
—— 13.—1st Sunday after Epiphany.
—— 20.—2d Sunday after Epiphany.

TO EPISCOPALIANS.—CIRCULATION OF THE BOOK OF COMMON PRAYER.

A set of Stereotype Plates of the Book of Common Prayer, new and correct, are offered for sale by the Auxiliary Bible and Common Prayer Book Society of this city. They are of the 18mo size, containing 482 pages; and being *duplicates* of a set just completed for the Society, may be had upon very favorable terms. The attention of societies engaged in promoting the circulation of the Prayer Book is invited to this offer. Specimen pages of the plates may be seen, and the terms of sale ascertained, by application or writing to the President of the Society, Benjamin M. Brown, at 61 Water-street, or at the Butchers' and Drovers' Bank, 128 Bowery; or to the Treasurer, Richard Oakley, 105 Front-street.

New-York, Dec. 27, 1832. tf.

INTELLIGENCE.

DOMESTIC.

Ordination.—*Penn.* On Wednesday, Nov. 21, in St. Peter's Church, Butler, Penn. the Rev. Bennet Glover, deacon, was admitted to the Holy Orders of Priests, by Bishop H. U. Onderdonk: the Rev. Dr. Upfold, of Pittsburgh, and the Rev. Mr. Hilton, of Butler, united in the imposition of hands.

Confirmations.—*Penn.* By Bishop H. U. Onderdonk, in his recent western visitations:—Erie 14, Waterford 7, Meadville 27, Harrisville 14, Butler 11, Kittanning 18, Pittsburgh 45, Allegheny 8, Harrisburg 6, Carlisle 13, Huntingdon 2, York 1.

Confirmations.—*New-Jersey.* We are informed that on the 14th inst. the Right Rev. G. W. Doane, Bishop of the Diocese of New-Jersey, administered the rite of confirmation to 14 persons in St. Peter's Church, at Berkley, and to upward of 30 in Trinity Church, Swedesborough, in this county.—(*Camden*) *Nat. Rep.*

Consecrations.—*Penn.* On Wednesday, Nov. 21, St. Peter's Church, Butler, Penn. was consecrated to the service of Almighty God, by Bishop H. U. Onderdonk.

On Friday, Nov. 23, St. Paul's Church, Kittanning, Penn. was consecrated to the service of Almighty God, by Bishop H. U. Onderdonk.

On Sunday, Nov. 11, St. Paul's Church, Erie, was consecrated by Bishop H. U. Onderdonk.

On Thursday, Nov. 15, St. Peter's Church, Waterford, Erie county, Pa. was consecrated by Bishop H. U. Onderdonk.

Clerical Changes.—The Rev. E. Y. Buchanan has charge of Christ Church, Allegheny, during the absence of the Rev. Mr. Brunot, on account of ill health.

The Rev. John H. Marsden is appointed Professor of Mineralogy and Botany in Pennsylvania College, Gettysburg, and officiates also in Christ Church, Huntingdon, Adams county.

The Rev. B. C. C. Parker, rector of Trinity Church, Lenox, Mass. has left the parishes of Otis and Blandford, having been unanimously invited to become rector of St. James' Church, Woodstock, Vermont.

College Record.—*Yale College.* We are informed that the proposed subscription of $100,000 to the funds of this institution is completed.

Amherst College.—The appeal of the President and agents of this Institution to the public, in behalf of its funds, has been successful, and the subscription of $50,000 is nearly full. About $9000 were obtained in New-York.

Girard College. The Committee of the Councils of Philadelphia, to whom is intrusted the regulation of the College founded by the late Stephen Girard, offer a premium of four hundred dollars for the best system of instruction and discipline, adapted to the purpose, and conformable to the directions of the founder. Although the compensation offered is trifling for a duty of so much magnitude, and of such vital importance to the proposed institution, yet it is to be hoped that the most experienced and capable minds in the country will be prompted by moral considerations to make an effort to have the course of instruction as little exceptionable as is possible, consistent with the restrictions of the will.—*S. S. Journal.*

Episcopal Acts.—The Right Rev. the Lord Bishop of Nova Scotia, who has recently visited Lunenburgh and Chester, N. S., held an ordination, at the former place, on the 14th ult., at which nearly 1000 persons were present. Seventy-two persons were, on the same day, confirmed at Lunenburgh. On the 15th ult. his Lordship confirmed 39 persons in the Parish Church at Chester. On Sunday the 21st his Lordship consecrated a new church in St. Margaret's Bay, and confirmed 16 persons, having previously ordained Mr. W. Cogswell, M. A., of Windsor University, a Deacon at St. Paul's Church, Halifax, on the 18th. His Lordship has been pleased to appoint the Rev. Charles Shreve, B. A., of King's College, Windsor, to the temporary charge of a mission in the Island and Archdeaconry of Newfoundland. — (*Newfoundland*) *Gaz. Nov. 14.*

Providential Escape.—In our last we noticed the remarkable preservation of the Rev. Mr. Dunn, of N. J., from injury by the fall of a portion of the cornice of his church. The following is still more worthy of notice, and of grateful remembrance by a people who so much need the services of "workmen who need not to be ashamed."

The Rev. Dr. Morss, Rector of the Episcopal Church, Newburyport, was shot at in the street on Thursday of last week, by an insane man named Luther French, and slightly wounded. We sincerely congratulate him on his providential escape. French afterward attempted to destroy himself, but the ball glanced on his skull.—*Episc. Watchman.*

American Home Missionary Society.—This Society during the month terminating with the 15th November, have issued fifteen new commissions, and have appointed eighteen missionaries. The Treasurer reports the receipt of $2331 76, during the same period.—*Alb. Jour. & Tel.*

Board of Missions of the General Assembly.—This Board, since 22d October, have made ten appointments, and have reappointed ten missionaries, previously under commission.—*Ibid.*

New-England Asylum for the Blind.—This institution has been incorporated for some time, but it was only a few weeks ago, after the return of Dr. Howe from Europe, that it went into operation, and there has as yet been very little opportunity for the public to become acquainted with its merits. Yet, even at this early day, one cannot spend five minutes in this interesting establishment without being convinced of the great importance and entire practicability of the plan. A little girl, eight years old, who was born blind, and did not know a letter when she came to the institution, eight or ten weeks ago, now reads with surprising accuracy and fluency. The book from which we heard her read, consisted of extracts from the best English prose writers, and was printed by the blind in Paris for their own use. The books are printed by pressing very thick paper on the types, so as to raise the letters, and are read by passing the finger along the lines. Maps are constructed on the same principle; but in those here used, Dr. Howe has made improvements that render them decidedly superior to any found in European institutions. Arithmetical operations are performed with the aid of moveable types, and for geometry they have raised diagrams. The little girl above mentioned, beside learning to read, has made considerable progress in arithmetic, geography and music.

The pupils are employed part of their time in healthful and useful labor, which they perform with great accuracy and skill.

Provision is thus made to educate this unfortunate class of persons; to prepare them for profitable labor, and furnish them with new sources of enjoyment and new means of self-cultivation and usefulness. It is a charity of great interest and full of promise, and needs, we are sure, only to be known, to secure for itself the pecuniary aid which it needs, and which has been so liberally given to those kindred institutions, the asylums for the deaf and dumb.—*Bost. Recorder.*

The Emigrant, is the title of a new periodical proposed to be issued by the proprietors of the Albion, and under the management of a gentleman recently arrived from England. In it the 'local and domestic news from the old country' is to be given, and it is to be more especially adapted for the great bulk of emigrants.

FOREIGN.

England. View of Public Affairs.—The nation, we have reason to bless God, is in a state of comparative tranquillity, after the great excitement of the last few months. The chief topic of domestic interest continues to be the elections for the next Parliament, it being known that the present is not intended to meet again. It is stated on every side, that the returns are by no means likely to be of that exceptionable and revolutionary character which many persons apprehended; but rather that the successful candidates will, to a large extent, be persons of weight and character in their respective vicinities. We confess we have never seen any reason why it should be otherwise, unless the great mass of British householders have deplorably degenerated from their wonted principles. In some instances strong efforts, we rejoice to say, are being made to introduce men of high character and religious principles in the place of others, who have forfeited their title to public confidence—particularly in the instance of the important metropolitan county of Middlesex, where a candidate of sound and religious principles, and of unexceptionable character and qualifications, Lord Henley, is making head against Mr. Hume. We heartily wish his Lordship success, and we make little doubt of it, if right-minded and Christian electors will do their duty. Mr. Hume's ultra-radical politics, his abetting the cause of blasphemy and West India slavery, and other offences, have rendered him justly obnoxious to all well-disposed persons of every name, lay and clerical, Church and Dissenting.

The Cholera has, through the mercy of God, for the present abated; and in many places a day of solemn gratitude has been kept for its removal, on which occasion the shops have been generally closed, and the places of divine worship well attended. Should the calamity be removed from our shores, we trust that the civil and ecclesiastical authorities of the land will appoint a day of general thanksgiving for so great a mercy. After having prayed publicly for a blessing, and received it, we ought publicly to express our national gratitude. Should any unnecessary obstacle be interposed, as in the case of the Fast-day, to prevent this national act of Christian duty, the influence of the religious part of the public, we trust, will not be remiss in urging it, in such ways as may appear suitable, whether by personal representations to those in power, or by means of the press, or by petition to the throne. But we should hope, that if the occasion, in the mercy of God, arrives, no such obstacles will occur; but that those to whom it belongs to regulate the matter will rejoice spontaneously to direct the national gratitude into such a channel.

Desecration of the Lord's Day.—Vigorous measures are in progress in England, for arresting, if possible, the alarming profanation of the Christian Sabbath there so extensively prevalent; and which threatens, without the interposition of effectual endeavors on the part of those in power,—and a scrupulous regard to the influence of example in the higher circles of society, to counteract effectually all the efforts of good men for the spiritual welfare of the humbler portion of the nation.

"With much gratitude to the Father of mercies," says the Christian Observer, "we affix to these pages the Report of the Select Committee of the House of Commons on the Observance of the Lord's day. In times like these we could scarcely have ventured to hope for a Report so specific; so faithfully expressive of the inadequacy of our present laws for the observance of the Lord's day; so earnest for their amendment; and, in one word, so truly Christian, as is this invaluable document. Affixed to it is a vast body of most important evidence, some portions of which we purpose to bring before our readers in future numbers. The Bishop of London's evidence in particular, from the high station of the witness, and his explicit and fearless testimony, appears to us of so much value, that we purpose extracting it in our next number or appendix."

We make no apology for introducing the following extracts from the report of the Committee. The subject is of the widest general interest, and the facts are not without their parallels among ourselves.

Extent of the Evil. "Your Committee regret to be under the necessity of stating that the evidence which has been submitted to them exhibits a systematic and widely-spread violation of the Lord's day, which, in their judgment, cannot fail to be highly injurious to the best interests of the people, and which is calculated to bring down upon the country the Divine displeasure."

"Your Committee have it in evidence that the plan of *paying wages on Friday* has been adopted by some employers with decided success: and it must be obvious to the House, that when a working instead of a leisure day succeeds the receipt of wages, the workman encounters fewer temptations to dissipate his earnings at the gin-shop, instead of employing them in the purchase of necessaries for his family. If gentlemen manufacturers, master tradesmen, and farmers, were aware of the benefits which must result to the laboring class from paying their wages on an earlier day than Saturday, especially if that day precede a market day, your Committee entertain no doubt that feelings of kindness as well as duty would soon cause the practice to become general."

"Your Committee here beg to remark, that all the witnesses concur in the opinion, that if *Sunday Markets* were abolished, and the whole of the community were thus under the necessity of laying in their provisions on Saturday, they would be better and more cheaply supplied on that day than on Sunday. They found this opinion on the important fact, that a higher price is paid for commodities purchased on the Sunday, and that they are also generally of inferior quality.

"*Eating Houses*, also, and coffee shops of the inferior sort, are at present, according to the evidence, houses of refuge, where the worst characters of both sexes elude the vigilance of the Police. With respect to beer shops, one general opinion prevails, namely, that, as at present constituted, on the Sunday, as well as every other day of the week, they are carrying on the work of demoralization to a fearful extent throughout the country.

"Your Committee desire likewise to remark, as to *Places of Public Resort on the Lord's day*, that many of them, whether from the imperfect state of the law or the laxity of its application, are the haunts where profligate persons set the watchfulness of the Police at defiance, and where the young and unwary are allured by many enticements to intoxication, with all its train of evils. By such abuses, places of this description, instead of being properly used for purposes of health and recreation, frequently tend to destroy what is most valuable to a nation, the moral character of its people."

Bakers in London are employed during 9 hours of Sunday. "In reference," says the report, "to the sacrifice of health of which this trade complains, it may be observed, that a witness, an acute and experienced medical gentleman, speaking generally of the effect, affirms that, from the constitution of the human frame, the absence (of the periodical relaxation afforded by the weekly Sabbath) of it brings on necessarily premature decay and death."

Sunday Labor is generally looked upon as a degradation; and it appears in evidence, that in each trade, in proportion to its disregard of the Lord's day, is the immorality of those engaged in it.

"The workmen are aware, and the masters in many trades admit the fact, that were the Sunday labor to cease, it would occasion no diminution of the weekly wages."

Reform.—The momentous question of Church Reform engrosses public attention; and lists of interrogations have been sent to the bishops and chapters, and to the clergy generally, by the ecclesiastical commissioners, with a view to collect full information respecting the Church revenues.

Infant Schools in Africa.—The son of Mr. Buchanan, Master of the Infant School, in Vincent Square, Westminister (founded by Mr. John Smith, the Lord Chancellor, and others), is gone out to Africa, for the purpose of establishing Infant Schools amongst the natives.

Encyclical Letter of Pope Gregory xvi.—A late number of the Revue Encyclopedique contains a document addressed to the Bishops of the Romish Church, bearing this title. The Editor of the Sunday School Journal translates portions of its contents, and gives at the same time a summary of its leading topics. An impression exists that the doctrines and opinions of the Church of Rome, most obnoxious to Protestant censure, have been so modified, at least in their mode of being presented, as to be deprived of much of their malignity. There is nothing in the 'Letter' to warrant such an opinion; the extracts and summary referred to show the direct contrary.

Further Crusades Unnecessary.—The Augsburg Gazette of the 20th Oct., contains the following Firman, published by Ibrahim Pacha on taking possession of Jerusalem:—"Jerusalem possesses ancient monuments, which are visited by Christians and Jews from all countries. But these pilgrims have cause to complain of the heavy impositions laid upon them on the road. As I am desirous of putting an end to this abuse, I command all Mussulmans of the pachalics of Saide, as well as of the districts of Jerusalem, Tripoli, and all the provinces bordering on the Mediterranean, to suppress all impositions on every road, and every place, without exception. I also command that the Christian Priests, attached to the churches in which the Gospel is taught, shall in future be exempt from the arbitrary charges to which they have been subject."—*Cour. and Enq.*

From the Dublin Evening Mail.

Tithes—Murder of a Protestant Clergyman.—There is more blood upon the earth. An aged and exemplary Protestant Clergyman has fallen under the stroke of the assassin—fallen in open day, and within a few yards of his own home. The following are the distressing particulars, communicated by a correspondent:—

Extract of a letter from Rathangan, dated October 25, 1832:—"I regret to say that the Rev. George Houston, Rector of Feighcullen, three miles from this, was assassinated at about 8 o'clock this morning. The Rev. gentleman was walking near his house when he was most barbarously murdered. It was in his parish that a police camp was lately formed to protect the tithe keepers, and who consequently enabled Mr. Houston to get in his income. He was an inoffensive old man, nearly 80 years of age, and guilty of no severity or offence, save that of collecting his tithe, his only support. This country is fast getting into an actual state of rebellion—nor will any clergyman, or indeed any loyal man, be able to remain in his house unless well protected and strongly guarded. As to the Clergy, they will all be cut off in succession if they dare to collect their tithes. About Kildare, Athy, and Monasterevan, parties go about, even in noon-day, threatening destruction to those who have lately taken ground, if they will not abandon their farms; and one respectable farmer, near Kildare, who took a large tract of ground from the Duke of Leinster a few years ago, has actually surrendered it."—*Courier and Enquirer.*

English Church-Wardens.—In swearing that he will truly and faithfully execute the office of a church-warden within his parish, each individual binds himself, according to the 85th canon, to take care and provide that the churches be well and sufficiently repaired, and so, from time to time, kept and maintained, that the windows be well glazed, and that the floors be kept paved, plain, and even, and all things there in such orderly and decent sort, without dust or any thing that may be noisome or unseemly, as best becometh the house of God. He also engages to take the like care that the church-yards be well and sufficiently repaired, fenced, and maintained with walls, rails, or pales, as have been in each place accustomed, at their charges unto whom by law the same appertaineth.

Beside attention to every thing that relates to the fabric of the church, and the furnishing whatever is requisite for the due solemnization of public worship therein, the canons require you to see that all persons during the time of divine service behave themselves orderly, soberly, and reverently, kneeling at the prayers, standing at the belief, sitting or standing quietly and attentively at the reading of the Scriptures, and the preaching of God's word;—that none walk, talk, or make any noise in the church, to disturb duty which is there performed;—that none contend or quarrel about place;—that no idle persons abide in the church-yard or church-porch, during the time of divine service or preaching, but that they either come in or depart. It is also part of your office to see that no persons are tippling in the public-houses or beer-shops during the performance of divine service.—*Archdeacon Brown, of Cambridge.*

Bishop of Chester, (Sumner.)—The Lord Bishop of Chester held his triennial visitation of the clergy in the Cumberland district of his diocese, at Whitehaven, on the 17th ult., when his lordship delivered an able and earnest charge—wherein he expressed his deep concern at the obvious progress of irreligion and immorality, to check and remove which he exhorted his Rev. Brethren to a zealous discharge of their important public duties; a constant attention to prayer and meditation; and the invariable observance of an exemplary course of conduct in all the relations of private life.

ACKNOWLEDGMENTS.

BISHOP ONDERDONK SCHOLARSHIP.

Deposited at the Press to the credit of this Scholarship, since 25th Nov. as a perpetual loan, at an interest of 6 per cent. per annum, to be paid upon the fund ($2,500) when completed, to the Treasurer of the General Theological Seminary; as follows,—

1832.		
Dec. 27.	By a friend to Episcopacy,	$10 00
	By J. D. Beers, Esq.	25 00
	Heretofore deposited,	160 00
	Present amount of fund,	$195 00

EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, viz.

1832.	*Missionary Fund, Disposable.*	
Dec. 26.	Collection made in Zion Church, New-York, on Sunday, 23d inst.	$30 00
"	From the Female Education and Missionary Association of St. Luke's Church, New-York,	182 23
		$212 23
1832.	*Education Fund, Disposable.*	
Dec. 26.	From the Female Education and Missionary Association of St. Luke's Church, New-York,	$182 23

General Fund, Permanent.

Dec. 15. Received from Mr. Hubert Van Wagenen a certificate of Stock, in the "New-York Protestant Episcopal Press," for *Fifty Dollars*, at an interest of six per cent. per annum.

Benjamin M. Brown, *Treasurer*,
Dec. 27, 1832. 61 Water-street and 128 Bowery.

NEW-YORK PROT. EPISC. TRACT SOCIETY.

The Treasurer of the N. Y. Protestant Episc. Tract Society, acknowledges the receipt of the following sums, viz:—

1832.		
Dec. 22.	From 3 new annual subscribers,	$3 00
24.	From Hubert Van Wagenen, Esq., to constitute himself a life member, (by the hands of Mr. Floyd Smith,)	10 00
"	From Gideon Lee, Esq., to constitute himself a life member,	10 00
"	From John Duer, Esq., to constitute himself a life member,	10 00
27.	Cash to constitute the Rev. Benjamin Holmes, of Orange, N. J., a life member,	10 00
		$43 00

Thomas Browning, *Treasurer*,
At the Press Buildings, 46 Lumber-street.

GREEN BAY MISSION.

The Treasurer of the Green Bay Mission Fund acknowledges the receipt of twenty dollars contained in the following note addressed to the Rev. John V. Van Ingen.

Reverend Sir,—As a friend of the Church and a well wisher to the success of the Green Bay Mission, I transmit the above check in your favor for $20, for the benefit of the latter.

I am, with great respect,
Your obedient servant,
Butternuts, Otsego Co. A Churchman.

James Swords, *Treasurer*
December 24, 1832. Green Bay Mission Fund.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States, has the pleasure to acknowledge the receipt of the following:

A collection in St. Peter's Chapel, New-York, by the hands of the Rev. B. I. Haight,	$18 37
From the Rev. Dr. Wharton, of Burlington, New-Jersey, by the hands of Rev. L. P. Bayard,	8 25
A certificate made by the Trustees of the New-York Protestant Episcopal Press, the 15th Dec. inst., acknowledging the receipt of this amount from Hubert Van Wagenen, Esq., for the benefit of the Seminary, and bearing an interest of 6 per cent. per annum,	50 00
	$76 62

Edward R. Jones, *Treasurer.*
Dec. 27, 1832.

SUNDAY SCHOOLS.

The following Donations have been received by the subscriber, for Sunday Schools in the North-eastern section of the City.

From Isaac Carow, (second donation)	$10 00
" Peter G. Stuyvesant,	50 00
	$60 00

Dec. 27, 1832. J. McVickar.

PROTESTANT EPISCOPAL SCHOOL.

For Indigent Children at the Prot. Episcopal Schools—

From Mrs. De Rham,	$5 00
" Mrs. M'Vickar, for shoes,	10 00
" " "	63 various garments.

Dec. 27, 1832. J. McVickar, Visiting Trustee.

CHRISTMAS AND NEW-YEAR'S GIFTS.

Religious Books, bound in an ornamental style, suitable for Christmas and New-Year's gifts, may be had at the Depository of the Press, No 46 Lumber-street. Among them are the following:—

Bibles, elegantly bound of various sizes.

Prayer Books, in great variety of size and binding.
Octavo, elegantly guilt and neatly ornamented.
Duodecimo. The standard book.
Eighteenmo., (the most common size.)
Pocket size, (32mo.) a new edition, very neat and legible, and well suited for a present to the young.
To Sunday School teachers, and others, taking several copies, this last denomination, in a neat binding, will be put at 38 cents.

Devotional Sonnets, on the most striking texts in the Gospel of St. Matthew and St. Mark, designed as a religious annual, elegantly printed, and in various ornamental bindings.

The Communicant's Companion, (pocket size) first American edition.

The M'Ellen Tracts, bound in one neat volume.

The History of a Pocket Prayer Book, elegantly bound.

A Memoir of the Rev. Edmund D. Griffin, by the Rev. Dr. McVickar.

The Banner of the Church, Vol I., bound—price $1—for sale at the Press.

THE CHRISTIAN YEAR.

CIRCUMCISION.

Jesus! for o'er every name
Thine pre-eminence may claim;
Jesus! Saviour! for to thee
All creation bows the knee;
Mortal and immortal birth,
Things in heaven, and things on earth;
Nor can dens of deepest night
Bar thy hand, or shun thy sight!
Lo! thy sheltering arm we crave;
Hear us, Saviour, hear and save!

From the ills and woes that wait
On our frail and feeble state;
From the inborn taint of sin,
Rankling deep the soul within;
From the tempter's subtle skill,
Baffled, but returning still;
From thy wrath's resistless storm;
From the never-dying worm;
Thy deliverance, Lord, we crave;
Hear us, Saviour, hear and save!

From a heart perverse and blind;
From a dark dissembling mind;
From a soul, where passions reign,
Lofty pride, self-flattery vain,
Hate and malice fierce and fell,
"Envy making heaven a hell,"
Deeds with hard unkindness fraught,
Angry word, ungentle thought;
Thy deliverance, Lord, we crave;
Hear us, Saviour, hear and save!

In the time of dark distress,
When we feel the tempest press;
When the cheerful sun we feel,
In the tempting time of weal;
In the solemn hour of death,
When to thee we yield our breath;
When for thee we burst the tomb,
In the fearful day of doom;
Thy deliverance, Lord, we crave;
Hear us, Saviour, hear and save!

Jesus! for o'er every name
Thine pre-eminence may claim;
Jesus! Saviour! for to thee
All creation bows the knee,
By the Father charged to own
Thee his loved, his honor'd Son:
Thou for us hast shed thy blood;
Thou the powers of hell withstood;
Thou hast triumph'd o'er the grave:
Hear us, Saviour, hear and save!

HISTORICAL NOTICE OF THE FEAST OF THE CIRCUMCISION.

The first event which occurred to our blessed Lord, after his nativity, was his Circumcision, which in compliance with an injunction of the law of Moses took place when he was eight days old. Accordingly the first festival with immediate relation to our Lord, which the Church celebrates after the Nativity, is that of his Circumcision, at the distance of eight days from the former festival.

The *original* of this festival in the Christian Church is not well ascertained by ritualists: and some obscurity appears to have been thrown over its history by the circumstance of the day on which it is solemnized.

In explanation of this it should be observed, that it was a custom with the early Christian Church to prolong the commemoration of the events celebrated on its highest festivals through eight days, reckoning the festival itself for the first of the eight: the whole of the succeeding days, during which the commemoration was maintained, and especially the last of those days, being called the *octave* of the festival, with evident reference to the number of days thus observed. The reason of the prolongation and continuance of these feasts is to be found in the special importance of their subject matter: and the consideration, which induced the Church to fix upon eight days in particular, appears to have been "the example set her by Almighty God, commanding his people, the Jews, to keep their great feasts, some of them seven days, and one, namely, the feast of Tabernacles, eight days."* Thus the eighth day from the festival of our Lord's nativity was celebrated as the *octave of that festival;* and under that name it is mentioned by many ancient writers.

The *circumcision* of our Lord appears, however, to have been celebrated on the same day, not indeed from so early a period, yet still from a period of considerable antiquity. Mr. Shepherd, who considers the institution of this festival to be more ancient than our ritualists appear generally to have thought, brings proof that "in the sixth century at latest, a special and appropriate office was provided for it." "But," he observes, "as the two festivals of the Circumcision of Christ and the octave of the Nativity necessarily fell upon one and the same day, and as the octave was observed with extraordinary solemnity, the day would naturally receive its general denomination from the octave, and not from the Circumcision. Accordingly we find, that in many of the calendars and lectionaries the title of the Circumcision was adopted, and that of the octave only retained." Still in other lectionaries and liturgies mention is made of the *circumcision*, as well as of the *octave of the nativity;* and an office provided for each: and both of the festivals seem to have been more or less celebrated together by different members of the Church, till the period of the Reformation.

Since that period our Church has retained no observance of the day, as the octave of the nativity; except that upon occasion of the holy Communion being administered on that day, the rubric enjoins the reading of "the proper preface for Christmas-day," as in the cases likewise of the octaves of Easter and Ascension days. In other respects the day is now observed by us, *only* as commemorative of *the circumcision of* Christ: and thus considered, the date of its institution is to be referred to our reformation, or rather to the publication of our English liturgy, the festival having been first observed on January 1, 1549-50.†

As to the *grounds* upon which this festival is observed, Bishop Sparrow remarks, "Surely it cannot be denied that there is reason enough for keeping this day solemn, as it is the feast of Christ's circumcision. For, as at Christmas Christ was 'made of a woman' like us in nature, so this day he was 'made under the law,' and for us took upon him the curse of the law; being made sin for us, and becoming a surety to the offended God for us sinners: which suretiship he sealed this day with some drops of that precious blood which he meant to pay down all upon the cross." And Dr. Nicholls says, "This feast is celebrated by the Church, to commemorate the active obedience of Jesus Christ in 'fulfilling all righteousness,' which is one branch of the meritorious cause of our redemption; and by that means abrogating the severe injunctions of the Mosaical establishment, and putting us under the easier terms of the Gospel."

Reflections.

The subject of this day's festival may give occasion for pious and grateful meditation, whilst we contemplate the holy child at this early period of his life *commencing the work of our salvation;* and taking upon him the burden and the obligation of the law, that we might be delivered from the curse of it, and be admitted through his meritorious performances "into the glorious liberty of the sons of God." And surely we have abundant cause for joy and gratitude when we reflect upon the particulars of which that blessing consisted; namely, as they have been briefly and forcibly summed up by Bishop Horne, our deliverance from "the black darkness of sin and death; the thunders and lightnings of the Father's vengeance; the dread of the trumpet of eternal judgment; the dissolution and destruction of the world; the words of condemnation, and the unextinguishable flame; and together with our delivery from all these terrors, the introduction of us to a far different scene of things; to the light of righteousness and immortality; to the peace and love of God; to the still small voice of evangelical grace; to the harps of angels, and the music of hallelujahs; to the final sentence of absolution, 'Come, ye blessed;' to a kingdom that cannot be moved; to the joys of heaven and the glories of eternity." This is a compendious view of the blessing to which we were inaugurated by the sheddings of our Saviour's blood as on this day; so that we may well esteem it worthy of being celebrated with grateful and joyful commemoration.

At the same time the circumcision of Christ is an example of that *obedience to his Father's will,* which he came into the world to practise, and the practice of which was continued throughout his life, as well as at this beginning of it. Such obedience was foretold of him by the Psalmist, and the passage is thus appropriated to him by the Apostle to the Hebrews: "When he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God." Such obedience was testified by him on this his first entrance into life. During his life it was, as it were, his food and sustenance: "My meat," said he, "is to do the will of Him that sent me, and to finish his work." In death it was his guiding and animating principle: "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." And if such was the obedience of the Son of God, what should be the conduct of the servants? And if such was the submission of the Master, who are we that we should call ourselves his disciples, and yet withhold our obedience from his heavenly Father?

If any one pretend that he is warranted by the superiority of his religious attainments or the spirituality of his character to be negligent in attending the outward ordinances of religion, let him learn better things from his Saviour, who was obedient unto the law, and submitted to "fulfil all righteousness:" and so let him be admonished, whilst the higher duties of religion are done by him, not to leave the others undone.

We turn to a brief consideration of the *circumstance* which attended the circumcision of the holy Child, when

"*His name was called* Jesus."

"In old times God was known by names of power, of nature, of majesty: but his name of mercy was reserved till now, when God did purpose to pour out the whole treasure of his mercy by the mediation and ministry of his holy Son. If Jehovah be full of majesty and terror, the name of Jesus is full of sweetness and mercy."* That name let us welcome, and meditate upon continually, as our passport to salvation. Let it remind us of the evils from which he who bears that name came to save us: from the temptations of the world, the flesh, and the devil; from sin and wickedness; from the misery of an accusing, an agonized conscience; from the terrors of the day of judgment; from the wrath of God; and from everlasting damnation. Let it remind us of the means by which he saves us: of his life and ministry; of his Gospel and example; of his precepts and doctrines; of his promises and threatenings; of the sanctification of his Spirit, and the sufficiency of his blood, and the power of his resurrection. And let it cause us to put perpetually this question to ourselves, if in these ways Jesus be our Saviour, "how shall we escape if we neglect so great salvation?"

And again, what *reverence is due to him,* by whom such salvation is effected! With what gratitude, with what affection, with what veneration, should that name be received and cherished! The deepest feelings of devotion of which our nature is capable, are not too intense to be exercised toward him, who is invested with that name: a name which, as the Apostle says, is "above every name;" and was given to the Son of God for this reason, that "at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."† As we value the glory of him who gave the name, let us offer due honor to him to whom it was given: let us beware how we withhold from him that honor, lest, in dishonoring the Son we dishonor the Father also.

Thus then honoring the Saviour with that honor, which the Father wills that he should receive; and thus striving to profit by the blessings which his name denotes him to have procured; let us go on our course exulting in our privileges as disciples of such a Saviour, and as heirs of such salvation. Let *the name of* Jesus serve for the foundation of our faith, the anchor of our hope, and the enlivener of our charity. Let it throw a gleam over our sorrows and afflictions; and impart a holy and heavenly character to our joys. Let it banish the dreariness of solitude, and give to society its most endearing charm. Let it invigorate the labors of the day, and sweeten the repose or mitigate the restlessness of the night. In life let it be our never-failing fund of delight: and let it solace and cheer us in the hour of death: and let it be the ground of the exceeding great reward to which we look forward in the day of judgment. And may the Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, on earth, and under the earth, do bow and obey, be now and evermore our defence; and make us know and feel that there is *none other name under heaven given to man,* in whom and through whom we may receive health and salvation, but *only the* NAME *of our* LORD JESUS CHRIST."‡

* Bp. Sparrow. † Mr. Shepherd.

* Bp. Jeremy Taylor. † Phil. ii. 9, 10, 11.
‡ Order for the Visitation of the Sick.

BIBLICAL.

A PICTURE OF INFIDELITY.

The Opening of the Fourth Seal.

"And when he had opened the fourth seal, I heard the voice of the fourth living creature say, Come and see. And I looked and beheld a pale horse: and his name that sat on him was death; and hell followed with him. And power was given unto them over a fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth." *Rev.* vi. 7, 8.

Christianity arose *white* in its native purity; it went forth conquering, error fell before it, paganism was *destroyed;* and Christ had yet to *conquer. Another* religion, *red* with blood and propagated by the *sword,* afterward arose, and now, after having long taken peace from the earth, its deluded votaries would seem to be girding on their last warfare, in *killing one another.* We may come and see. Mahometanism needs not to be named. Darkness, as all know, long brooded over Christendom. And a religion, the same in name as the Christian, but no more like unto its heavenly purity, simplicity, and truth, than that which is black is like unto that which is white, prevailed for a long period, and was accompanied by a heavy yoke, till it has recently been superseded by different principles in the minds of men. And the spiritual state of man put on a new aspect, and that is the paleness of death.

Jesus in appealing to the children of men as being endowed with reason, asked, 'Why, even of yourselves, judge ye not what is right?' 'The successor of Peter asked no such question at the blinded votaries of Rome. The darkness of superstition could not finally withstand the light of reason; and men at length reclaimed the exercise of private judgment, the unalienable right of every rational creature. But the proneness of man to error was exemplified anew. From superstition the descent was easy to infidelity. But the blackness of darkness was changed into the lividness of death. And if Christianity, Mahometanism, and Popery, have heretofore been seen holding their divided, however different, sway over the minds of men, not less marked than these, we may now come and see infidelity. John saw but the figure, here we are the witnesses of the fact. Modern sceptical philosophy, falsely so called, occupies the last space, in the view of the hostile forms by which Christianity has been assaulted. And the world need not be ignorant of the significancy of the symbol. And the effect of the vision has been already felt, in revolutions and convulsions such as were scarcely ever witnessed before; and the slaughter of millions, it is to be feared is but the beginning, not the end, of that work of death and destruction which, even on earth, infidelity can do.

In modern times, unlike to any that went before them, all forms of religion have been abandoned and abjured. It was a new thing on earth that a nation became infidel. The Sabbath was desecrated and displaced. Superstition was overthrown, but no altar was erected to the living God. Religion, the life of the soul, was extinct; and nothing but a death-like form could designate its state. Men had no hope of heaven, no fear of hell, no faith in God, no thought of retribution; but like spiritual desperadoes, defying God to the uttermost, and making a mockery of the judgment to come, they engraved on the entrance to the catacombs, as if a chisel in the hand of man could uncreate or annihilate the spirits of all flesh, that 'death is an eternal sleep.' The paleness of death came over the only doctrine. And so absolutely lost was all feeling of religion, as characterizing the times—so perfectly could *death* alone denote and designate the spiritual state of man, that frenzied mortals, the council of a great nation, which led the van of the infidel hosts, first decreed that there was not, and afterward, to complete the blasphemy, that there *was* a God.

There was no more spiritual life, in a religious sense, in the souls of men, when faith in God was renounced, and where deceitful lusts reigned uncontrolled and rioted within them, than is human life in the body when it has passed into *its* state of corruption, and knows no life but what is to be found in a mass of worms. There is an affinity even in its own kind, but it is not the man that lives. *His name was Death; and hell,* which ler denied, or rather shades—*death in a natural sense,* or the separate state of the dead, *followed with him.* There is a natural union between infidelity and death. If the soul have no life, no separate being or after-existence, the life of man is of no more worth, and no more to be regarded than that of any other brute-beast made to be taken and destroyed. And never was there a recklessness of life, nor a work of human and mutual slaughter, like unto that of the *reign of terror,* when death kept his court where infidelity had its throne.

It is not merely the general prevalence of infidel principles that marked the character of that awful time. The world was come to such a pass, that they were openly avowed and publicly established.

It appeared to the philosophers of the school of Hebert, that in totally destroying such vestiges of religion and public worship as were still retained by the people of France, there was room for a splendid triumph of liberal opinions. *Gobet, Constitutional Bishop of Paris,* was brought forward (in the Convention) in full procession. He disowned in solemn and explicit terms *the existence of the Deity,* to whose worship he had been consecrated. He laid on the table his episcopal decorations, and received a fraternal embrace from the President of the Convention. The world, for the first time, heard an assembly of men, born and educated in civilization, and assuming the right to govern one of the finest of the European nations, uplift their united voice to deny the most solemn truth which man's soul receives, and renounce, unanimously, the belief and worship of a Deity.

Religion was formally abolished. France continued to subsist, and to achieve victories, although apparently forsaken of God, and deprived of all the ordinary resources of human wisdom. All this extraordinary energy was, in one word, the effect of terror. Death—a grave—are sounds which awaken the strongest terrors in those whom they menace! *There was never any where, save in France, during this melancholy period, so awful a comment on the expression of Scripture*—"All that a man hath will he give for his life!" Force, immediate and irresistible force, was the only logic used by the government. Death was the only appeal from their authority—*the guillotine the all-sufficing argument,* which settled every debate betwixt them and the governed.

'Was the exchequer low, the guillotine filled it with the effects of the wealthy. Did the paper medium of circulation fall in the market to fifty under the hundred, the guillotine was ready to punish those who refused to exchange it at par. Was bread wanting, corn was to be found by the same compendious means, &c. The guillotine was a key to store houses, barns, and granaries. Did the army want recruits, the guillotine was ready to exterminate all conscripts who should hesitate to march. Even on the generals of the republican army, this decisive argument was possessed of the most exclusive authority. They were beheaded for want of success; but they were also guillotined when their successes were not improved to the full expectations of their masters. Nay, they were guillotined when, being too successful, they were suspected of having acquired over the soldiers who had served under them, an interest dangerous to those who had the command of *this all-sufficing reason of state.* Even mere mediocrity, and a limited but regular discharge of duty, neither so brilliant as to incur jealousy, nor so important as to draw down censure, was no protection. There was no rallying point against this universal, and very simple system—of main force.' 'The Jacobin clubs themselves took upon them; in every village, the exercise of the powers of government. *Death or fraternity* was usually inscribed over their place of assembly.'

There never was any where, save in France, during this melancholy period, so awful a comment on this *prediction* of Scripture—descriptive of the last great system of opinions, itself the rejection of all religion, which was finally to rise up against the Christian faith—"And I looked, and behold a pale horse: and his name that sat on him was death, and hell followed with him."

The monsters who presided over France in the reign of terror, became the victims, in its most appalling form, of that death which followed hard in the wake of infidelity. It were blasphemy to name the death of Christ, even in contrast with a mortal end like theirs. But it may be permitted, in comprehending in a single view the religion of Jesus with all that have opposed it, to cast a glance from the death of the first of Christian martyrs to that of the apostles of Infidelity, whom it first exalted as rulers.

Stephen, a man full of faith and of the Holy Ghost, and chosen out among men of honest report as an elder of the Church of Christ, was taken by certain libertines and others, and brought before the Jewish council. When he was falsely accused, "all that sat in the council looking steadfastly on him, saw his face as it had been the face of an angel." When he had reasoned with them out of the Scriptures "they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and they stoned Stephen, calling upon God, and saying Lord Jesus, receive my spirit. And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this he fell asleep."—*Acts* vi. vii. 54-60.

In changing the scene from Judea to France, and from the first to the close of the eighteenth century, the spiritual contrast is infinitely greater and mocks the power of man to measure it.

None of all the victims of the reign of terror felt its disabling influence so completely as the despot (Robespierre) who had long directed its sway. The Hotel de Ville was surrounded by about fifteen hundred men, and cannon turned upon the doors. The deserted group of terrorists within conducted themselves like scorpions which, when surrounded by a circle of fire, are said to turn their stings on each other and on themselves. Mutual and ferocious upbraiding took place among these miserable men.—"Wretch, where are the means you promised to furnish?" said Payan to Henriot, whom he found intoxicated and incapable of resolution or exertion; and seizing on him as he spoke, he precipitated the revolutionary general from a window. Henriot survived the fall only to drag himself into a drain, in which he was afterward discovered and brought out to execution. The younger Robespierre threw himself from the window, but had not the good fortune to perish on the spot. It seemed as if even the melancholy fate of suicide, the last refuge of guilt and despair, was denied to men who had so long refused every species of mercy to their fellow-creatures. Las Basas alone had calmness enough to despatch himself with a pistol shot. Saint Just, after imploring his comrades to kill him, attempted his own life with an irresolute hand and failed. Couthon lay beneath the table brandishing a knife, with which he repeatedly wounded his bosom, without daring to add force enough to reach his heart. *Their chief,* Robespierre, in an unsuccessful attempt to shoot himself, had only inflicted a horrible fracture on his under jaw.

In this situation they were found like wolves in their lair, foul with blood, mutilated, *despairing, and yet not able to die.* Robespierre lay on a table in an anti-room, his head supported by a deal box, and his hideous countenance half-hidden by a bloody and dirty cloth bound round the shattered chin.

The captives were carried in triumph to the Convention, who, without admitting them to the bar ordered them, as outlaws, for instant execution. As the fatal cars passed to the guillotine those who filled them, but especially Robespierre, were overwhelmed with execrations from the friends and relatives of victims whom he had sent on the same melancholy road. The nature of his previous wound, from which the cloth had never been removed till the executioner tore it off, added to the torture of the sufferer. The shattered jaw dropped, and the wretch yelled aloud, to the horror of the spectators. A masque taken from that dreadful head, was long exhibited in the different nations of Europe, and appalled the spectators by its ugliness, and the mixture of *fiendish expression* with that of bodily agony.

Keith's *Signs of the Times.*

PRACTICAL.

THE CONTEMPLATION OF THE FUTURE.

Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me.—Ps. xxiii. 4.

Brethren, in a survey of this assembly, it might be uncharitable to contemplate any portion of them, as looking forward to another year with intentional indulgence in any kind of conduct, for which they are already liable to the just judgments of a holy God. But it is not uncharitable, and it is conformable to experience to believe, that there are many anticipating another year, and perhaps an indefinite number of other years, without the thought of the casualties which may interfere to disappoint their expectations. This is a state of mind, which gives ground for the apprehension of the want of preparation for an unexpected change. It would be a happy effect of the considerations which have been offered, that to the heart of any individual present, there should be brought a truth, which must be known to be as evident as any that can ever come before our understandings; there being, within and around us, causes of dissolution, which may be brought into action by the slightest occurrences; so as to break in an instant the silken ties of this mortal life.

If there should be the excitement of such a sensibility; the proper improvement of it, is to the repentance which is "unto salvation," to recourse to the mercy of God for pardon, through the merits of the adorable Redeemer, and to the "renewal after the image of Him who created us;" which is the only possible preparation for the enjoyment of his presence hereafter; and for the being, even here, delivered from a fearful apprehension, which cannot otherwise but sometimes intrude, of that "end of all men," which "the living should lay to heart."

With the view, of impressing this, there shall be a repetition of the principal sentiments of the discourse—that now is especially the time, to begin to cultivate a sense of the continual presence of God, in the mercies of his providence, and in the influences of his grace: which, having been a living principle of conduct, will, in all the possible exigencies of life, and in the sure event of death, cause us to feel ourselves still under the rod of our spiritual Shepherd; and, after conducting us through the dark vale which we have been contemplating, will seat us in that better country, where there is "no need of the light of the sun, nor of that of the moon to shine in it; for the Lord God doth lighten it, and the Lamb is the light thereof."

Brethren; at this beginning of a new year, it may be profitable to look back on the occurrences of the old; so as to profit by any extraordinary event of it, which may be made to have a propitious influence on the annual point of time, at which we have again arrived. It is still in our memories and still interesting to our feelings, that an epidemical disorder, after having been reported to us from the climates of the East, and afterward from countries to which we are more allied by customs and by commerce, was at last permitted to invade our shores. Owing to the novelty of the disease, we were not prepared for it by medical experience; and although the well earned reputation of our physicians was sustained, by a speedy adaptation of their skill to the existing evil; yet, it was not without much injury to the pursuits of industry, nor without its carrying to a considerable proportion of our population, with very short warnings, to their graves.

The use to be made of the retrospect, is its adding to the weight of instructions, existing ordinarily from the knowledge of the uncertainty of human life; by showing how much this is increased by some extraordinary visitation which a righteous Providence may inflict, being a stronger emphasis to the admonition, that "now is the accepted time, that now is the day of salvation;" and to the excitement applicable alike to the concerns of eternity and of time—"whatsoever thou hast to do, do it with thy might, for there is no work or device in the grave, whither thou goest."—Bishop White.

From the Works of Bishop Reynolds.

AVERSION TO SIN.

Unregenerate [unrenewed] men, of a more calm and civil temper, may conceive themselves delivered from the reign of sin, because they have many conflicts with it, and reluctancies against it, and so dare not yield a plenary and resolved obedience to it, as to so absolute a power requireth. To this I answer, that this is no more sufficient to conclude an overthrow of the reign of sin, than the sudden mutiny of Cæsar's soldiers, which he easily quelled with one brave word, *Quirites!* could conclude the nullifying of his government. So that this natural conflict riseth out of the compulsion of his judgment, not out of the propension of his will; not from a desire to be holy, but only to be safe and quiet: He abhorreth the thoughts of God and his justice: whereas the faithful hate sin, with relation to the purity and righteousness of God,—desire to walk in all well-pleasing to him—hunger after his grace—are affected with indignation, self-displacency, and revenge against themselves for sin,—mourn under their corruptions,—bewail the frowardness of their slippery and revolting hearts,—set a watch and spiritual judicature over them,—cry out for strength to resist their lusts,—and praise God for any grace, power, discipline, severity, which he shows against them. In one word, a natural conscience doth only show the *danger* of sin, and so makes a man fear it; but a spiritual conscience shows the *pollution* of sin, the extreme contrariety which it bears to the love of our heart, the rule of our life, the law of God; and so makes a man hate it, as a thing contrary, not only to his happiness, but to his nature, of which he hath newly been made a partaker.

As a sick man eats meat, not for love of it, which he takes with much reluctancy and disrelish, but for fear of death, which makes him force himself (as Saul said to Samuel) against his will;—whereas a healthy man eats the same meat with hunger and with delight; so a natural conscience constrains a man to do some things which his heart never goes along with, only to avoid the pain which the contrary guilt infers.

A scullion or collier will not dare to handle coal when it is full of fire, which yet, at other times, is their common use; whereas a man of cleanly education, as he will not touch the fire, because of the *fire*,—so not at any time because of its *foulness.* So a natural conscience forbears sin sometimes, when the guilt and curse of it doth more appear, which yet, at other times, it makes no scruple of: but a spiritual conscience abstains always, because of the baseness and pollution of it. The one fears sin because it hath fire in it to burn; the other hates sin, because it hath filth in it to pollute the soul.

RULES FOR GOVERNING OUR DISCOURSE.

1. Be sure to speak nothing that may minister to a vice, willingly and by observation.

2. If any thing be of a suspicious and dubious nature, decline to publish it.

3. By a prudent moral care watch over your words, that you do none of this injury and unworthiness.

4. Offer up to God in your prayers all your words, and then look to it that you speak nothing unworthy to be offered.

5. Often interweave discourses of religion, and glorifications of God, instructions to your brother, and ejaculations of your own, something or other that may sanctify the order or discourses which of themselves are not evil. And let your words be fewer than they might be, lest you wander and be carried off too far into the wild regions of impertinence; and this *Zeno* calls "to dip our tongues in the understanding."—*Jeremy Taylor.*

Philo, the philosophic Jew of Alexandria, relates that, in order to collect himself within more still and undisturbed, he had often withdrawn into the desert; but that he had learned by experience that man does not become free from the world, while he carries about within him, by an outward withdrawal from it; that you can get exactly in outward solitude, where the lowest powers of human nature are most powerful, into that very cause more power to distract and afflict him. Let us hear his own words:—"I often left relations, friends, and country, and retired into the desert, that I might raise myself to worthy contemplations, but in this I did not succeed; and, on the contrary, my spirit either became distracted or it was wounded by some impure impression. At times, however, in the midst of thousands, I find myself alone, while God represses the tumult of the soul, and teaches me that it is not the difference of place which creates evil or good, but that it depends on God, who leads the ship of the soul whither he will."

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